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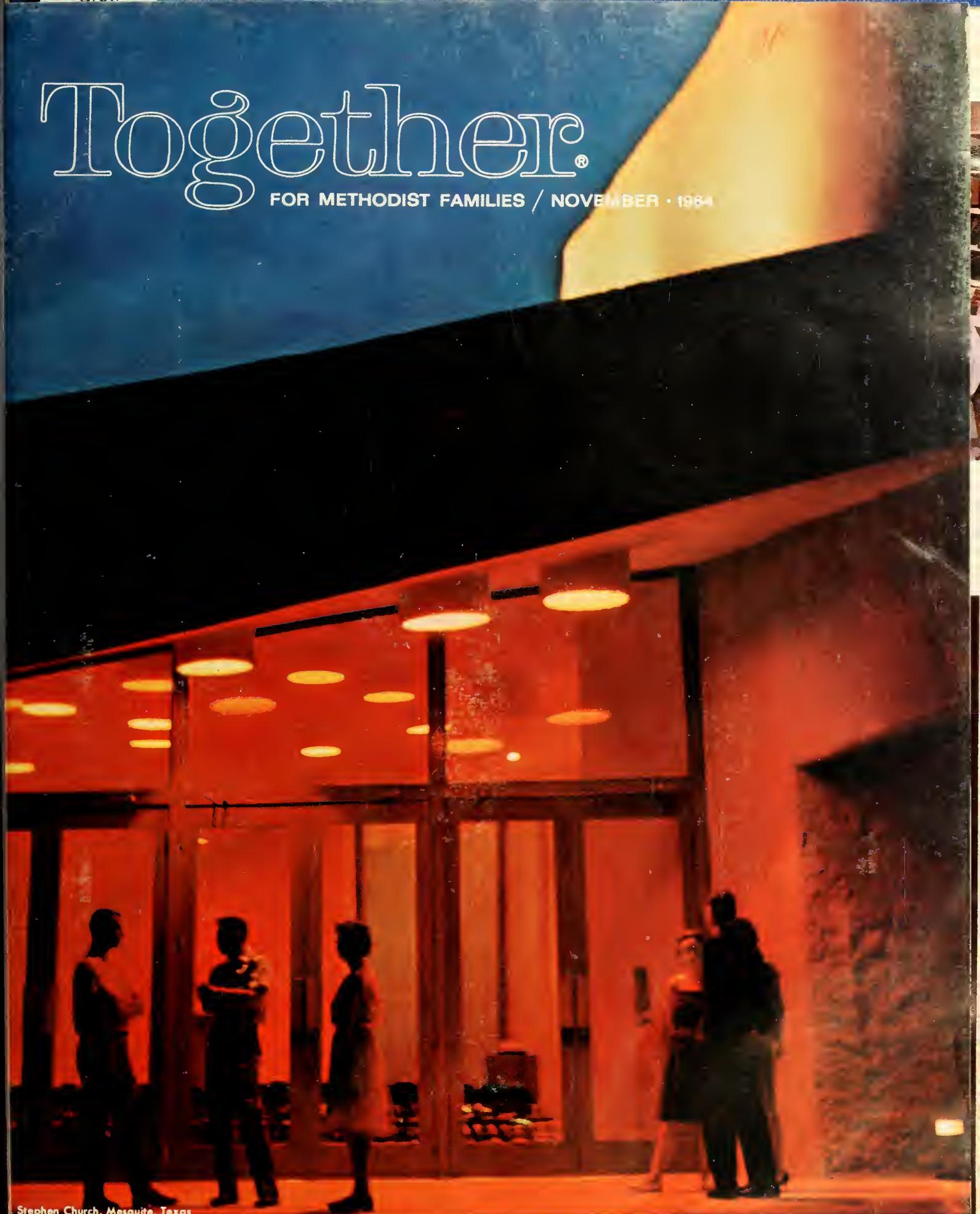






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FOR METHODIST FAMILIES / NOVEMBER • 1964



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*The \$265,000 church would have cost many thousands more had not members become skilled workers in stained glass.*





*Working from designs drawn to scale by the architect, Englewood Methodists use hammers, chisels, and glass cutters (on tree-stump worktables) while the pastor cements the pieces of colored glass together with epoxy glue. The workmen are caulking homemade panels into aluminum frames in one of the 23 windows that display scores of Christian symbols in 50 hues. Englewood's self-taught workers also fashioned pieces of colored glass for chandeliers in the beautiful sanctuary below.*

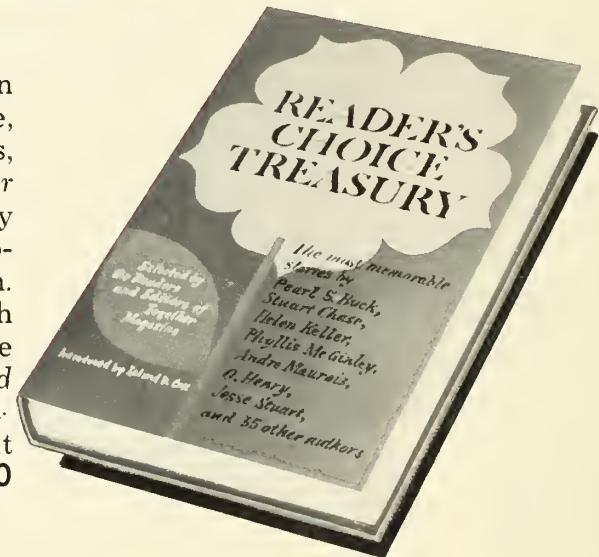


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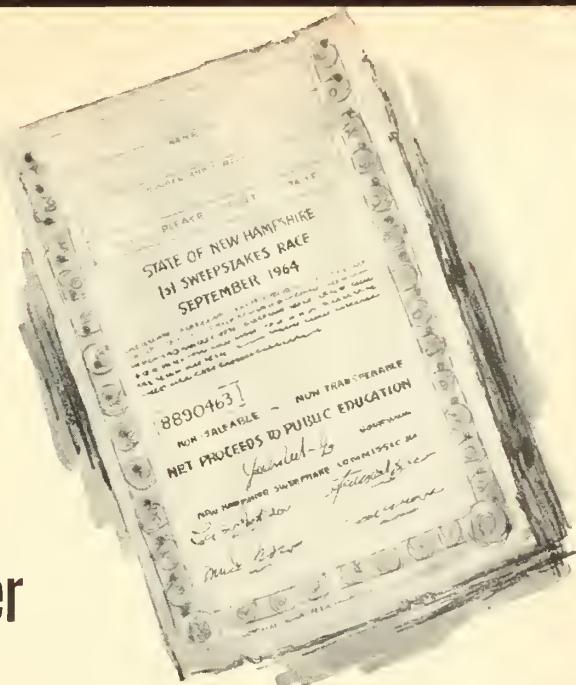
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## Gambling a Major Issue Before Many Voters in November



*Approval by voters of a New Hampshire lottery sparked open gambling proposals elsewhere.*

**The News:** On election day, November 3, voters of three states will decide whether or not gambling should be a legal, public enterprise. Legislatures of four other states are working on plans which would legalize sweepstakes or off-track and pari-mutuel betting to bring more revenue into state coffers.

At the same time, one of Methodism's three major thrusts in social concerns during the next four years will be study and action to fight gambling. The study began with a national convocation on the Mission of the Church in Social Change, held in Washington, D.C., in mid October, when nine discussion groups explored important social issues, including gambling.

**Background:** Gambling fever hit New Hampshire early this year when that state legalized the first public lottery in the United States since the corruption-ridden Louisiana lottery was forced to close. That took place after passage of an 1890 federal law (still in effect) empowering the Post Office Department to confiscate lottery tickets sent by mail.

New York State has legalized bingo games sponsored by charitable, religious, and educational institutions. Fourteen states have increased their take from horse racing this year. Moves to open lotteries in two other states were defeated, but prolottery pressure is expected to continue. Legislatures of four more states have worked on bills or held hearings on permitting lotteries or extended off-track and pari-mutuel betting. A New York representative continues to introduce bills in the U.S. Congress for a national lottery, but so far none has been reported out of committee.

An independent, progambling party in Montana got more than 23,000 signatures to place a proposal on the November ballot which would make Great Falls and Helena open gambling towns, as are Reno and Las Vegas, Nev. But it was challenged by Methodist-led opposition before the Montana Supreme Court, which in late July ruled the initiative was illegal. Meanwhile, other churchmen are organizing to work against various forms of chance games in other states where gambling fever has risen.

**Off and Running:** The nation's first legal sweepstakes race in this century was run at Rockingham Park track in Salem, N.H., September 12. Six top winners got \$100,000 each for their \$3 tickets. In a nation in which polls have shown more than half of Americans gamble, out-of-state patronizers were pouring into New Hampshire at the rate of 3,000 a day at the height of ticket sales, which opened six months before the race.

Tickets could not be sent through the mail, but agents bought tickets for nonresidents, charging fees up to \$1 a ticket. This service included a contract for a percentage of any winnings.

Carrying sweepstakes acknowledgments of purchase slips across state lines is against federal law.

In the New Hampshire primary last March, Methodists took the lead in opposing sales of sweepstake tickets, but opinion was split among church forces, particularly laymen. Some said the issue already had been settled when the state decided to have pari-mutuel betting at race tracks. Opposition forces are now in a "collect the evidence" stage of renewing the battle.

**States Roundup:** Here is a state-by-state review of action now going on in a dozen states based on a summary for *TOGETHER* by the staff of the Methodist Board of Christian Social Concerns.

- **California**—A question is on the ballot to have a state-controlled, but privately operated, lottery. Big money behind the measure could push it through, observers say, although most state officials have come out against it. Another ballot measure, adopted by the legislature, is designed to nullify the lottery initiative, put on the ballot by voter's petition, by prohibiting naming of a company in the state Constitution to operate the lottery. Official objection appears to be based more on the proposed private operation rather than on the lottery concept itself. Methodists have been working with a citizen's group and church councils to defeat the measure.

- **New Jersey**—Hearings have been held by the

In time for Christmas

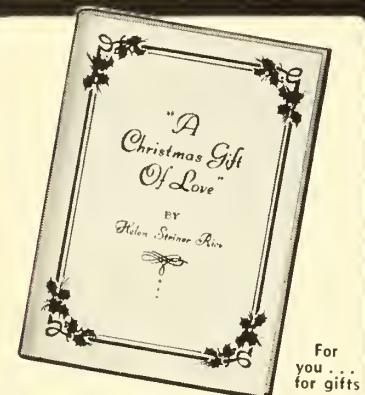
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state legislature on off-track betting and a lottery. Methodists helped provide materials for a Lutheran pastor who gave testimony opposing gambling proposals.

• **Maryland** and **Massachusetts**—Efforts are expected next year in Maryland's general assembly to adopt a statewide lottery, and in Massachusetts to legalize beano or a state lottery. Methodists are joining with other church and civic groups against these proposals.

• **Arkansas**—Voters face a referendum on their November ballots for a constitutional amendment to legalize casino-type gambling in Hot Springs. A 1960 report indicated that gambling casinos there have run wide open, taking in \$100 million a season, with no arrests in 24 years. Through the Interdenominational Civic League, Arkansas church and civic leaders hope to defeat the proposal and then assert public will to close illegal gambling throughout the state. Officials in the past have claimed "the public wants it."

• **Vermont**—Active Methodist concern helped bring defeat of a measure in this year's general assembly that would have authorized a sweepstake in the state. Expecting the issue to be raised again, churchmen are working quietly to give voters an understanding of issues involved and prepare them for the next fight.

• **Washington**—Residents are voting this year on whether to permit pinball machines and other devices used for gambling.

• **Texas**—Pressure already is being felt in the legislature to legalize pari-mutuel betting in 1965. In response, Methodist leaders are working to build support against the move.

• **Idaho** and **Pennsylvania**—Churchmen in these states are working to turn the tide against recently passed gambling measures. Methodists in Idaho are working with Idaho Allied Civic Forces to repeal the pari-mutuel gambling act passed by the last legislature over opposition of the governor. A study of the situation is being made in Pennsylvania, with the intention of developing a strategy for removal of gambling legislation there.

• **North Dakota**—Citizens were able to defeat an issue on the ballot last spring that would have legalized pari-mutuel betting in the state. Materials distributed by the churches included a brochure prepared by the North Dakota Methodist Conference Board of Christian Social Concerns and the state's Methodist Information office.

• **Nevada**—Methodist leaders from throughout the state met in September to study the gambling picture there and develop strategies for attacking the problem. For many years, Nevada

was the only state with legalized gambling. Opponents of wide-open gambling point out that Nevada has the highest crime rate of any state, according to the FBI's *Uniform Crime Reports*. They are watching New Hampshire, which in 1963 had a low crime rate.

**Methodism's Stand:** A representative Methodist view of gambling is found in a position paper prepared by a policy committee of the Methodist Board of Christian Social Concerns for study by 1964 General Conference delegates. Pressure in the states for gambling "points to an issue of increasing magnitude before the churches," the paper states.

Gambling is defined as "an artificial risk of money or value to gain a prize; an appeal to chance, with gains of winners being at the expense of losers." The "greed for gain in the operators and the gambler" is distinguished from "the ordinary risks and hazards of life which contribute to the economic, moral, spiritual, and social well-being of the nation," the statement says.

"Illegal gambling, as has been repeatedly shown, is the treasure chest of organized crime in this country and abroad," the paper continues. It quotes Robert F. Kennedy, then U.S. attorney general, as saying, "American people are spending more on gambling than on medical care or education." It adds: "Economic waste is another social liability of gambling. It creates no new wealth and performs no useful service."

Protestants, Orthodox, and Jews stand together in pointing out the immorality of gambling. The Methodist Church forbids lotteries, raffles, or other games of chance as money-raising devices within the church, and urges its members to protest against gambling practices by secular organi-

## TOGETHER

November, 1964

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zations within their own communities.

The Roman Catholic Church cautions moderation in gambling. That church warns the gambler not to risk anything but his own property, of his own free will, with no fraud or cheating, and to gamble only with others of comparable skill. This position supports gambling in Roman Catholic churches to raise money.

Methodists favor a stiffer attitude on gambling. The Board of Christian Social Concerns' study paper clearly states the church's case against it:

"The billions thrown into the quick-sands of gambling, and used to finance the vice syndicates of the nation, could be used for food, housing, education, or religious needs. Gambling is a parasite on the business community, a foremost inducer to embezzlement, an inviter to poverty, and a perverter of family life."

**The Significance:** Results at the polls on gambling questions this November will be one measure of public opinion. They will have great significance for both proponents of gambling, especially that which is government sanctioned, and opposition forces that will be active in the months ahead. Election results will indicate the type of education job ahead for Methodists and others concerned about present easy attitudes toward gambling.

### African Methodists Elect Two Negro, Two White Bishops

Two Negro Methodist bishops, first of their race elected for Africa, were named at the recent Africa Central Conference of The Methodist Church, meeting in Mulungwishi, Congo. Two white bishops also were elected.

The session was moved from Katubue because of unsettled conditions and held a week later than originally scheduled. Of 70 elected delegates, 16 were unable to attend.

Permission to elect four bishops was granted by the 1964 General Conference, which said supervision must be provided for Angola and Mozambique although it did not specify that bishops must be able to live there. Bishop Ralph E. Dodge for 3 years has been banned from entering either colony under a denial by Portugal of



Bishop Zunguze



Bishop Shungu



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Bishop Dodge

visas to Protestant churchmen and charges against Methodist mission personnel of aiding the Angolan rebel cause.

The Central Conference reelected Bishop Dodge and assigned him to Southern Rhodesia, which like the Johannesburg section of South Africa has been part of his area. However he was deported from Southern Rhodesia in July, and since then has been making his headquarters in Northern Rhodesia.

Racial tensions have complicated work of Methodist leaders, both white and Negro, as they attempt together to alleviate the condition of the African native living and working under control of white supremacist governments.

Bishop Escrivao Zunguze, a leading minister in Mozambique, will administer Methodist work there and in South Africa, with a total of 19,527 members. He has been pastor of a large church in Cambine and teacher in the Central Training School which prepares young men as pastor-teachers. He is on Mozambique's National Council of Churches executive committee, and was a delegate to the 1960 General Conference in Denver.

The other Negro, Bishop John Wesley Shungu, has been assigned the area comprising the Central and Southern Congo Conferences, with 57,100 members. He succeeds Bishop Newell S. Booth, who has returned to the U.S. after 20 years in Africa and now heads the new Harrisburg, Pa. Area.

Bishop Shungu is a graduate of the Methodist Theological School in the Congo and speaks English, French, and three African dialects. He was a delegate to the 1956 General Conference and has been superintendent of the large Wembo Nyama District.

A veteran missionary in Angola was named bishop for the 39,841 Methodists there and at 41 is the youngest of the 15 Methodist bishops elected this year. The Rev. Harry Andreassen of Trondheim, Norway, went to Angola in 1952. Only he and three other missionaries are still there, out of a normal force of 45. He is a graduate of Union Scandinavian School of Theology in Göteborg, Sweden, and has been a pastor in Norway.

## Study Church Autonomy

Two Methodist bishops were reelected at the recent Latin America Central Conference meeting in Montevideo, and considerable attention was given to autonomy and other questions of church structure.

The Argentina and Uruguay Annual Conference delegates expressed hope their two conferences might become autonomous, in light of action by the 1964 General Conference and their possible union with Waldensians and Disciples of Christ.

Delegates from Chile and Bolivia Conferences, and Peru, Panama, Costa Rica, and Patagonia Provisional Conferences indicated a desire to keep their present relationship with U.S. Methodism. The discussions followed an interpretation by Methodist Bishop Lloyd C. Wicke of New York on action of the General Conference.

Reelected and assigned to their previous areas were Bishop Sante Uberto Barbieri of the Atlantic Area (Argentina, Uruguay, and Bolivia) and Bishop Pedro Zottoli of the Pacific Area (Chile, Peru, Panama, and Costa Rica).

The Central Conference comprises 29,695 Methodists in the seven countries. Considerable emphasis at the meeting was given to the importance of unity among all Latin American Methodists, including those not in the conference—the Cuba Annual Conference and the autonomous churches of Brazil and Mexico.

## Fight Housing Amendment

Proposition 14, which would amend California's housing law in favor of those who practice racial segregation, is being strongly opposed by Methodist Bishop Gerald Kennedy of Los Angeles and other leading churchmen in the state.

It is the "real-estate lobby's attempt to legalize discrimination," charged Mac Hull, state chairman of Catholics Against Proposition 14. Archbishop Joseph T. McGucken of San Francisco is particularly outspoken on the issue, as are five of the state's Roman Catholic bishops as well as Episcopal Bishop James A. Pike.

The proposal, to be decided in the November election, would abolish the current law against discrimination in housing transactions and permanently bar the legislature from considering fair housing legislation.

The present state law provides that no one can be forced to sell to anyone or to lower qualifications for sale or rental, as long as persons of all races and religions who apply are given a chance to meet the qualifications. Under the law, no one can be sued groundlessly, smeared, or accused. The reason for complaint must be proved,

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and a commission tries to eliminate the alleged unlawful practice by persuasion.

Slogans such as "Education, not laws," "You can't legislate morality," and "Creeping Socialism" mask the real reasons of the amendment's proponents, claims *America*, Roman Catholic monthly. The magazine goes on to charge that proponents of the amendment "wish to maintain the right of property owners to discriminate against a person because he is a Negro, Mexican, or Jew."

This "right" of property owners, the magazine said, is very lucrative to certain nonprincipled realtors who manipulate the housing market and quicken the rush to lily-white suburbs.

In a recent statement, Bishop Kennedy said that conservative lawyers had pointed out to him that the amendment is poorly written and goes much farther than most people assume in bolstering segregation.

"I wish we might see our opportunity now to make a great witness around the world for democracy and freedom. Believe me, if you were at the General Conference . . . you would have no doubt that the world is looking at us with critical and hopeful eyes."

## Ask Aid to Negro Churches

Two Negro Methodist churches in Mississippi, burned to the ground reportedly by racists, are being rebuilt, and help is asked of Methodists across the nation.

They are Mount Zion, about 10 miles from Philadelphia, and New Chapel Church in Trenton, about 70 miles west. Both are in the Central Jurisdiction.

The National Division of the Methodist Board of Missions has advanced \$10,000 to each congregation so rebuilding can begin. The Rev. Dennis



Norway's medal of St. Olav was given Bishop Fred P. Corson of Philadelphia by Methodist Bishop Odd Hagen of Northern Europe Area. Bishop Corson was praised for leadership in Methodism and work in behalf of Norway.

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R. Fletcher of the church extension section said neither church was directly involved in the civil rights struggle but their pastors were active.

It was to Mount Zion Church that the three slain civil rights workers were going when they disappeared.

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Ecumenical Patriarch Athenagoras greets Air Force Gen. Cevat Tuna and other Turkish officials at fourth anniversary of the May 27, 1960, revolution in Turkey, his first public appearance with them since Cyprus difficulties.

Several years ago, Turkish newspapers began accusing the Ecumenical Patriarch of political agitation. At the same time it branded as insult another paper's suggestion that St. Sophia's —once an Orthodox basilica, then a Moslem mosque, and now a museum —be returned to the Orthodox for a cathedral.

Turkey's foreign minister replied to the World Council's protest with assurance that the patriarchate and the person of the patriarch would be safe, and pointed to "Archbishop Makarios, who is the president of Cyprus as well as a man of the cloth, in connection with the planned massacre of defenseless Turks, including women, children, and old people, in Cyprus since Christmas of 1963."

Reaction to Athenagoras' plight demonstrates the reality of the ecumenical movement, the director of the Roman Catholic ecumenical center in Paris recently observed.

For the first time in centuries, rapprochement had been made between Roman and Orthodox Christians. When Pope Paul made his unprecedented trip to the Holy Land last year, he was joined by Patriarch Athenagoras. Their brief meetings prompted announcement of dialogue between the churches, along with the decision of the second Pan-Orthodox Conference at Rhodes, Greece, to initiate dialogue with Rome.

The Greek Orthodox Church has finally agreed to take part, although its leadership until recently has assailed bitterly the idea of any contact with Rome.

Orthodoxy in general steadfastly maintains it is impossible to recognize the infallibility of the Pope, among several points of disagreement.

## Seek Civil Rights Support

All Methodists are urged to give full support to the newly enacted U.S. Civil Rights Act, in a statement from the Methodist Board of Christian

## Cyprus Opens Old Wounds; Makes Problems for Church

Ancient rivalries of Turk and Greek, not confined to the tensions on Cyprus, have extended to one of the world's great Christian capitals.

It was in famed St. Sophia's Church where a papal legate in 1054 issued the excommunication decree against the Patriarch of Constantinople, starting the Great Schism or Orthodox split from Rome. Over the centuries the city, now called Istanbul, became the spiritual home of Eastern Orthodox faithful around the world, now estimated at 200 million.

Today, the patriarchate is staffed with Greek prelates and priests, whose presence arouses hostility among Muslim Turks. Ecumenical Patriarch Athenagoras, "first among equals" of the prelates in the worldwide Orthodox church, has been a special target, although, as World Council of Churches officials describe him, he keeps aloof from politics, tries to be a loyal Turkish citizen, and has the esteem of leaders in many faiths around the world.

Last April, Evangelical United Brethren Bishop Reuben H. Mueller, president of the National Council of Churches, cabled the WCC in Geneva asking that it help ease the Turkish-Greek crisis on Cyprus.

"We are not expressing interest in wider political matters," he stated, "but concern for church leaders and the Ecumenical Patriarchate in its service to the world." The Consultation on Church Union, then meeting in Princeton, N.J., also sent a petition from the 58 churchmen present.

The Orthodox headquarters in Istanbul was threatened with demolition under pretext of widening a street; the patriarchate's official publication had been stopped. Earlier, the 300-year-old Greek Orthodox seminary on the island of Halki, the only one under the patriarchate, nearly had been forced to close when Turkish students were forbidden to attend.

Two Greek Orthodox metropolitans were expelled from Turkey for alleged actions against the state, and two elderly priests deported as "dangerous to the security of Turkey."

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utes this to the birth rate, immigration, conversions, and children of mixed marriages, noting that the rate is much higher than the population growth.

GETS RED WELCOME. On his sixth visit to Communist China, Dr. Hewlett Johnson, former "Red dean" of Canterbury, was welcomed in Peiping by Premier Chou En-lai and was honored with a banquet.

RULED CONSTITUTIONAL. The words "under God" in the Pledge of Allegiance were upheld as constitutional by the New York State Court of Appeals. It sustained decisions by the State Supreme Court and the Appellate Division that the phrase does not violate principles of religious freedom or church-state separation.

DEPAUW GETS TRUST FUND. A \$1,250,000 trust fund was created for Methodist-related DePauw University, Greencastle, Ind., by John S. Wright, a retired Indianapolis drug executive. It honors his father, a Methodist minister.

'MOTIVE' RECEIVES AWARD. Methodist college-student magazine *motive*, Margaret Rigg, its art editor, and Mrs. David Kendall, art director, received awards this summer from the Educational Press Association. The magazine was cited for a picture story in its 1963 "Orientation" issue.

ADDRESS CHANGES. Methodist Bishop Nolan B. Harmon, recently retired from the Charlotte, N.C. Area, has announced that he and Mrs. Harmon will be living at 998 Springdale Road, N.E., Atlanta.

Bishop and Mrs. Matthew W. Clair, Jr., of St. Louis, also have moved since the bishop's retirement. They are at 4010 Maffitt Street, St. Louis.

## CENTURY CLUB

These four Methodists this month join TOGETHER's more than 300 Century Club members who have had 100 or more birthdays. They are:

Mrs. Helen Finley, 101, Warren, Ind.

Mrs. Mary Brown, 100, McGregor, Minn.

Mrs. Rose E. Bell, 100, Walnut Grove, Minn.

Miss Ruth J. Greene, 100, Ormond Beach, Fla.

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# The CHRISTIAN and the Ballot Box

By A. DUDLEY WARD

General Secretary, Board of Christian Social Concerns

**N**O ELECTION ever offers a clear-cut, *Christian* way to vote. The issues are too complex for that. And politics is a field of compromise. Still, the Christian citizen can base his voting-booth decisions on what he believes to be the Christian ideal.

Unless overwhelming considerations are involved, no church can support a particular political candidate or party. That choice is each individual's prerogative and responsibility. But, the church can counsel its members on various issues, helping them to see these matters in the light of the Christian perspective. The Methodist Church has done this through its General Conference in its Social Creed and various pronouncements which set guidelines for many of the major questions American voters face. These include:

*Poverty.* At the very time when unemployment is at its lowest in many years and national income is at an all-time high, millions still live as victims of poverty and near-poverty. They are the aged, those in broken homes, the technologically unemployed, the teen-age dropouts.

The 1964 General Conference called for "eradication of poverty everywhere." Advocating full support of public and private programs, it recommended measures for increased economic growth, full employment, job training and retraining, remedial education, aid for the aged, and help for depressed areas.

*Civil Rights.* The 1964 Civil Rights Act is the strongest ever passed. The task ahead is implementation of the law on every level. Our General Conference repeatedly has stated its unequivocal support of racial justice. The 1964 conference urged passage and enforcement of laws to assure "equal rights and opportunities for all races in voting, law enforcement, education, employment, housing, public accommodations, and cultural advantages."

*Medical Care and Social Benefits.* Methodism's supreme legislative body called for mobilization

To learn what The Methodist Church has said on domestic and international questions, readers may send for *Methodists Speak*, a compendium of all General Conference pronouncements, and *Decisions of Christians in 1964* by addressing: Board of Christian Social Concerns, 100 Maryland Avenue, N.E., Washington, D.C. 20002.—Editors

of the nation's resources to furnish health services to those in need. It approved the principle of prepayment health insurance, and also recommended enactment of legislation to provide "adequate medical care for all people, with special attention being given to the aging, the young, minority, and low-income groups." Both public and private programs of economic security for old age were endorsed.

*National Defense and Disarmament.* Much political discussion this year centers on the sufficiency of U.S. military security. The General Conference said: "The use or threat of use of weapons which by their very nature are indiscriminate and difficult to control cannot be morally justified." It called on all nations to "halt the immoral, futile, and suicidal quest for military supremacy," and it added: "There is no real substitute for worldwide, safe-guarded disarmament under agreements that provide for adequate verification and enforcement."

*International Affairs.* Again in 1964, the General Conference stated Methodism's firm support for the United Nations. It urged encouragement of movements for freedom and self-government everywhere, and endorsed multilateral economic help and technical assistance for underdeveloped countries, including support for land reforms, equitable taxation, sound fiscal policies, economic planning, birth-control information, and self-help institutions. It advocated expansion of international trade through elimination of trade barriers, with provisions for compensating U.S. workers who may be affected adversely as a result.

Whether one chooses to work within a political party or as an independent, Christian citizenship demands that each voter:

1. Vote, and vote intelligently.
2. Study major issues and make up his mind from information gathered from a variety of sources, particularly those of the church.
3. Support candidates on the basis of their stands on important issues and policies.
4. Discuss the issues with others.
5. Encourage others to register, become informed, and vote.
6. Counsel with candidates and their workers, sharing his convictions and those of his church.
7. Pray, individually and collectively—for candidates, officeholders, and the nation. □

*When churchmen refuse to take part in politics, regarding it as 'dirty business,' far-reaching political decisions may be left in the hands of others who seek to serve selfish or unchristian interests.*  
*Here seven Methodists, all but one seasoned in political office, discuss a question every churchman-citizen must face . . .*

# Should Christians MIX in Politics?

## Be partisan! Others forfeit a voice in big decisions

By JOHN W. ROLLINS  
*President, Rollins Leasing Corporation*

**A**PROMINENT church leader once told me: "Most of the people in politics are a bunch of shysters and nincompoops. I wouldn't associate with any of them."

I was appalled. If intelligent, morally upright people believe that politics is dirty and keep away from it, it is only natural that power and control of government will fall upon those who are less capable of handling it.

Christian responsibility demands that we be active in politics, if not by seeking office ourselves then by seeing to it that other capable people are nominated and elected. There is always need for workers in the local party headquarters.

Between elections, a Christian should keep himself informed and promote such things as better schools, new hospitals, urban renewal, air purification, equitable taxation, intelligent zoning.

Most things in politics are accomplished by compromise. This is not an evil, for compromise is a process by which everyone concedes a little so that all can agree. The result may even be better than one individual's own preference.

Political parties, I believe, are essential instruments of our system. The nonpartisan voter, disdainful of the two major political parties, proposes support for

worthy candidates of either major party. This course leaves little long-term benefit on either the local or national political scene.

By its very nature, politics is partisan. It is competition between groups to win a public mandate to carry out a program. Furthermore, candidates do not exist in an organizational vacuum. When a candidate fails to support a party, both suffer.

The nonpartisan or independent is limited only to reacting to the good or bad decisions of the parties. In his aloofness, he cannot contribute to party action.

Church members need to take a partisan role—support the party of their choice, help it nominate the best candidates, and work to get them elected.

When both parties present superb candidates and programs, how can good Christian citizens lose?

**Christians  
bear responsibility  
for society's  
political tone**

By GEORGE McGOVERN  
*United States Senator, South Dakota*

**E**NGLISH author Hilaire Belloc was once told by the chairman of a public meeting that he could address the audience on any subject except religion and politics.

"Whereupon," said Belloc, "having been prevented from discussing either of the subjects that most con-

cerned mankind, I turned on my heel and departed."

If one believes that avoiding controversy is essential to the good life, he will tend to support the chairman's ruling. But if he believes that each individual has some responsibility for the spiritual and political health of the community, he will endorse Belloc's position.

I have no doubt that the Christian bears a special responsibility for both the spiritual vitality and the political tone of his society. It is unthinkable for him to be indifferent to such important issues as education, social justice, public health, the conservation of resources, and peace or war. Indeed, the Preamble of the Constitution places on each citizen the responsibility to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty . . ."

Those great issues of citizenship were spelled out by men who drew deeply on their religious heritage, and at bottom such matters involve ethical and spiritual judgments. This is not to say that every Christian should be a candidate for public office, although that is a calling many Christians have heard in the past and need to hear in the future. What is required of all Christians, however, is an obligation to think soberly and exercise judgment about public issues, candidates, and programs as effectively as possible. This means not only voting but also influencing the quality and the direction of our political process.

The Christian has much to contribute by mixing in politics. Where there is a tendency toward narrow, partisan expediency, he can help keep the eyes of the community focused on the larger problems of our society.

When appeals to passion and prejudice are rife, he can counter with the voice of reason.

Where there is bitterness or violence, he can exercise the restraining influence of charity and good humor.

Where there is a laxity or indifference in the face of dishonesty, he can bring to bear the demands of a Christian conscience.

And at a time when nuclear energy has erased whatever claim warfare might once have offered as a

means of settling international disputes, the Christian can help reassert the claims of brotherhood and the family of man.

## Don't confuse Christian morality with political goals

By JOHN G. TOWER

United States Senator, Texas

MOST ASSUREDLY, Christians should mix in politics. They do, and they should.

We could well point out the reverse side of that coin. What would happen if Christians did not mix in politics? Who would then be left to exert political influence?

There are certain qualifications and admonitions I would set forth, however, in the involvement of Christians in politics. I would caution them as individuals not to confuse Christian ethics and morality with their own political goals. I would caution them further to learn our system of government, with its checks and balances, with its separate houses, with its built-in protection for political dissent, before they become overly critical of political officeholders for not doing what they think should be done.

As an example, as I write this article, there is on my desk a letter from the editor of a highly respected Christian publication. He is taking me to task, in a kindly way, for not signing a discharge petition that would make it possible for the House of Representatives to debate the proposed Becker Amendment concerning religious practice in the public schools. He says his readers want to know why I have not signed the petition, if I have not, and he notes that "obviously" this information will influence their future voting.

As a United States senator, I am not allowed to sign discharge petitions in the House of Representatives. The U.S. Congress is made up of two houses, each

### A Few Words About Our Panel . . .

THE seven Methodists on this *Together* panel represent collective experience ranging through many aspects of business, the professions, church, and politics. • John W. Rollins missed election to the governor's office in Delaware by a small margin in 1960, when he ran as the Republican candidate. He had served earlier as lieutenant governor. From a Georgia farm boyhood, he came by a Horatio Alger route to head an automotive and broadcasting business complex. • George McGovern, U.S. Food for Peace director in 1961-1962 before his



JOHN W.  
ROLLINS

GEORGE  
MCGOVERN

JOHN G.  
TOWER

PAUL  
FANNIN

JACK S.  
WILKES

SAMUEL W.  
WITWER

ROBERT L.  
GILDEA

election to the U.S. Senate, was a churchman in government service with a humanitarian goal. He had taught history and political science at Dakota Wesleyan University and served as executive secretary of the South Dakota Democratic Party. • John G. Tower was radio an-

nouncer, insurance agent, and teacher at Midwestern University in Wichita Falls before election to the Senate from Texas in 1961. He has studied in the London University School of Economics and Political Science in England. • Paul Fannin, before election as Arizona's

very jealous of its legislative prerogatives. I can think of few actions more likely to have an adverse effect on legislation in the House than for a senator to tell the House how to conduct its business, even if it were technically possible.

This is a case when a dedicated Christian editor, well meaning in every respect, was about to influence his readers in a certain direction, based upon an entirely erroneous concept of our system of government. This is no isolated case. I point it out to show that the dedicated Christian cannot hope to exert his best influence unless he has an understanding of all the problems involved in the situation at hand.

The true Christian, it seems to me, should be motivated in his approach to government much as he is motivated in his approach to his dealings with his fellowman. He would, in essence, seek to "do unto others" as he would have them do unto him.

Projected, this means that he would refrain from doing unto others those things he would not wish them to do to him.

I try to follow that philosophy in my voting in the United States Senate. I know, for instance, that I would not want others to restrict my rights to worship as I see fit. Therefore, I do not wish to vote for legislation that would restrict the rights of others to worship as they see fit.

## Close definitions of public attitudes are seldom made

By PAUL FANNIN  
*Governor of Arizona*

RELIGION as it relates to public activities at all levels of government has been very much in prominence this year because of a number of Supreme Court decisions.

It is well to distinguish "freedom of religion" and "freedom from religion." We are a Christian nation—our founding fathers were well versed in religious history, and many of them were better than average students of the Bible. I feel that we go too far in recognizing the so-called wall of separation if by doing so

governor, was a section chairman and Republican precinct committeeman. President of a service and supply company, he had served a term as chairman of industrial development for the Phoenix Chamber of Commerce. • The Rev. Jack S. Wilkes, only minister on the panel, served until early this year as mayor of Oklahoma City, where he was pastor of Wesley Church. Before that he was presi-

dent of Methodist-related Oklahoma City University. In 1964 he received a National Brotherhood Award from the National Conference of Christians and Jews. • Samuel W. Witwer was Republican candidate for senator from Illinois in 1960. Since admission to the bar in 1933, he has practiced law in Chicago, led in church and civic affairs. He is a new member of the Methodist Judicial Council

we separate our children from any contact with things spiritual.

Some say, "It is a family responsibility to teach religion." However, family life is so interspersed with school and other government activity that it would be difficult for a child to understand why grace could be said at home over meals while at school there could be no morning prayers, baccalaureate sermon, or Christmas carols.

It is well to use discretion and common sense to avoid taking a position that is not in keeping with our traditions and customs.

The genius of the system of laws that we inherited from England is that close definitions of public attitudes are never made unless absolutely required. And as Methodists we have never believed in lengthy rules and regulations.

This matter can be kept in proper perspective by meeting each situation in the light of our twin legacies from English common law and John Wesley's church.

## Change in government comes slowly

By JACK S. WILKES  
*President, Centenary College of Louisiana*

AN UNINHIBITED student introduced me to a college group last spring by saying, "There are three subjects that all Americans are interested in but that they do not discuss in polite society: religion, politics, and sex. Our speaker tonight is an expert in two of those fields." Then he sat down.

I got up and said immediately, "I am a Methodist minister and mayor of Oklahoma City, and that's all!"

I had to make my decision about how a churchman should mix in politics when a group of active Oklahoma City church laymen formed a Citizens' Association to bring more responsible government to their city. When they drafted me to run for mayor and I doubted whether I should, one of them said to me, "What sort of government would we have if all religious people shunned the responsibilities of government?"

When a Christian mixes in politics, however, he can expect some people to say, "You should stay in religion and leave politics alone." This type of thinking comes both from religious and nonreligious people,

(the church's Supreme Court). For four years he was chairman of his state's United Republican Fund. • Robert L. Gildea's career since 1957 has been church journalism. Prior to that he did newspaper work in Bloomington, Ind., his hometown. A frequent writer in the church press, church-state matters have been among his major interests.

—Your Editors

but the division they make is false. Although it is easier for the Christian to live exclusively in the secure fellowship of like-minded people, every churchman has roles to play in secular society.

The churchman in politics will find appreciation for the service he can render, and people already in political life generally appreciate being associated with him. While he will find that change in government often comes slowly, he will also find places where administrative and legislative patience and skill can bring benefits.

While I was mayor, of course, I did not discuss city politics from the pulpit or use religious phraseology when trying to influence actions of the city council. I did, in fact, receive letters of criticism for failure to refer to God or Christ in most of my speeches. My own idea was that the quality of one's religion is determined by his service rather than by parading his religion or using it for political purposes.

By wise and judicious political action, the Christian can influence decisions which affect his fellowman. Certainly we cannot leave politics entirely to the people with only partisan or selfish interests to serve.

## You can't separate religious conscience from politics

By SAMUEL W. WITWER  
Attorney-at-Law, Chicago, Illinois

A CONSIDERATION of the proper mixture of religion and politics recalls Abe Lincoln's famous recipe for horse-rabbit stew. On the political stump, Abe frequently described the stew as consisting of equal parts of its principal ingredients: one horse and one rabbit.

I find it difficult to advance a recipe for proper mixture of religion and politics. Of course, if religion is viewed as a separate and self-sufficient realm of its own, isolated from worldly affairs, then anything it has to do with politics or other secular concerns will be considered "mixing" or "intermeddling."

But, if one views religion as an enlargement of the dimensions of his life, considers his daily work, whatever its nature, as potentially a divine vocation, and seeks wholeness in a life centered in belief in Christ, the result is different. Such a person will feel that bringing religious conscience into politics to the extent of his skill, capacities, and opportunities is doing only that which comes naturally. The latter is my view and belief.

As a lawyer, I strongly uphold separation of church and state, but the wall between them does not mean separating one's religious conscience from this very complex and important business called politics. It is of the utmost importance that our free society be upheld and strengthened. Its future will depend largely on the motivation, ethical insights, and devotion of the

men who administer our government, whom we sometimes scornfully call politicians. It is they who are the real "string-pullers" in society.

## Sometimes the church's approach opens it to criticism

By ROBERT L. GILDEA  
Director, Indiana Methodist Information

ONE WOULD need to be schizophrenic to separate his religious and political beliefs; they cannot be divorced when they converge in one mind.

Few seriously question the right, if not the obligation of the individual Christian to work in the political order. But controversy arises when the institutional church acts in a corporate fashion to influence legislation or executive decisions. Sometimes the church's approach does open it to justifiable criticism. Consider these points:

1. The church frequently obscures the moral or ethical aspect of issues by erroneously committing itself to specific political solutions. For example, the church is rightfully concerned about the health needs of the aged. Its concern, however, should not be expressed in statements favoring the King-Anderson bill as opposed to the Kerr-Mills bill. These are purely political considerations which the church has no special competence to judge. The exception would be those rare occasions when political devices are themselves morally or ethically questionable.

2. The church frequently oversimplifies issues as if all problems were black and white. For example, efforts to arouse support for the United Nations frequently cause the church to gloss over its weaknesses. While the UN's importance must not be minimized, the church must be equally prophetic about its faults.

3. The church occasionally acts as if, through special revelation, it has solutions to all the world's problems. We must humbly acknowledge that there is no exclusively *Christian* answer to problems such as unemployment, automation, world peace, and disarmament. Talk about *Christian* politics is as meaningful as the idea of *Christian* biology or *Christian* aerodynamics.

4. Church assemblies frequently appear to speak for their members rather than to them. A church body can properly say what it believes its members should think on particular issues. But it never can say what members actually do think without polling them. Religious groups should address resolutions to local churches as their best judgment on key issues, leaving room for different opinions without implying that dissenters may be ignorant or have unworthy motives.

The church can perform valuable service by helping to sustain political dialogue on a responsible level. It should feel free to offer guidance to its members in making reasonable political decisions, but it must never presume to make those decisions for them. □

*When this intrepid troupe of traveling actors comes to town, drama becomes a form of worship.*

# The Bishop's Players

By DOLPH SHARP

**O**N A brilliant Sunday morning last fall, Honolulu's Community Church held services in a huge green-and-white striped tent, pitched beneath towering monkey-pod trees on the church grounds. When time came for the sermon, instead of going to the pulpit the Rev. Richard Wong found himself a seat in the packed last row.

A pretty girl and a young man who looked a bit like Jimmy Stewart entered the tent and hurried up the aisle to stand on the pulpit.

"To begin with," said the girl, "we ask you to imagine yourselves in the rolling hills of England. . . ."

Now the young man spoke: "A thousand years in the past there was a shepherd, and his son had three sorrows come together on him. Shadow the boy. Follow him now as he runs in the meadow."

A young Negro, dressed in an ancient tunic and knee breeches, came trotting up the aisle, stopped, looked around and complained: "Dimmertime is passed, and my father has forgotten where his son chews on a grass and thinks of meat."

A shawled farm woman entered and attempted to convey news, but the boy interrupted her poetically and repeatedly until at last she eut in. "Cuthman, your father is dead."

What the congregation, now caught up in rapt attention, was watching was a production of Christopher Fry's play, *The Boy With a Cart*. It tells the story of a penniless shepherd lad who trundles his aged mother across the land in a cart he has built, looking for the place where he believes God wishes him to erect a church.

The eight actors were from Burbank, Calif., one of four units of

the Bishop's Company that performs modern plays in churches of all denominations in all the 50 states and Canada.

A troupe of strolling players presenting religious and moral drama in houses of worship is an old idea that is new again. Five hundred and fifty years ago in England, the theater *was* the church, reckoned a potent force for good until it became too secular.

The Bishop's Company is the brainchild of Phyllis Beardsley Bokar, a striking, statuesque redhead with large, staring eyes and a deceptively remote expression that conceals her dogged devotion to her idea. In 1939, when she was a student at the famous Pasadena Playhouse School of the Theater, Phyllis wandered into Pasadena's First Methodist Church one restless noontime. The empty sanctuary was dimly lit, but a beam of sunlight shone through an open window onto the altar, giving the place a

dramatic effect. Phyllis, who happened to be finishing a course on the early history of the theater, was reminded of 15th-century religious plays which had been performed in such sanctuaries. Why not revive them? In mounting excitement she began to dream about plays of deep and contemporary significance that might be presented by a company of dedicated professionals.

The war came, and it was 13 years before the idea began to bear fruit. In 1952, when she was working as part-time public-relations director and drama coach at Westwood Community Church, Los Angeles, she produced an Easter drama. In the cast was Merle Harbach, a former schoolteacher and principal. That same year, Phyllis took the idea of chancel drama to Bishop Gerald H. Kennedy of Los Angeles, and he was immediately interested.

"The nature of the Gospel itself is dramatic. Pure drama in the

*The Rev. Donald C. Keek joins the cast of St. Joan in prayer before the play begins in the sanctuary of the First Methodist Church, Palatine, Ill.*





Pat Maniecia and Jerry Vonne, as Saint Joan and Captain Robert de Baudricourt, turn the Palatine church's chancel into the bank of the River Loire, the time back to 1429.

sanctuary could have a glory and even a divinity," he said. And he encouraged Phyllis to go ahead with her plans, authorizing her to name the group she would assemble the Bishop's Company.

That same year the first call for actors was issued. Of the 200 applicants who showed up, all but a half dozen left when they learned there would be no salaries and they would be expected to sign up for a year.

Minna Caldwell, then 67 and looking like a Norman Rockwell grandma, was one who stayed. After her husband's death, she had come to Southern California to spend her declining years, but one day on an impulse she had walked into a school of acting and enrolled. Soon she was getting bit parts in TV shows and movies. When she read about the new acting group sponsored by her bishop, she joined up immediately.

Another charter member was Mr. Harbach. Shortly afterward came Liz Wolfe, a blond, lissome, energetic Ohioan who tore up a TV con-

tract to join the troupe. Why? "I always regretted not crossing the continent in a covered wagon," she explains. "This was the next best thing."

Motion-picture actor Hal Bokar was attracted by the chance to do poetic drama. In time he was staging and directing plays for the company, as well as acting. In 1962 he married the boss.

George Carlyle, a 60-year-old former pro baseball player, laborer, vaudeville performer, and character actor, joined up, and so did Jim Wheaton, son of a Negro minister, with a master's degree in speech from Columbia University, a wife, two children—and a burning desire to act.

On January 11, 1953, the company gave its premiere performance at the Vermont Square Methodist Church in Los Angeles. For the next year and a half, the company was part of the Southern California-Arizona Annual Conference's Commission on Worship, although it was not on the conference budget.

For a year the company did *Boy*

*With a Cart* in towns in California and Arizona, barely surviving on freewill offerings. Luckily, bed and board was supplied by parishioners. Phyllis, who usually did not act with her company, got a job as religion editor on the *Los Angeles Mirror* and contributed most of her salary to keep the show on the road.

In January, 1954, the players, now eight, embarked on their first national tour. They rented a retired school bus and fixed it up with curtains, bookshelves, and potted plants. At Evanston, Ill., they had three performances lined up at the second Assembly of the World Council of Churches and they counted on other fill-in dates materializing along the way. But in Albuquerque, several anticipated dates failed to materialize and the only money the eight hungry actors had was 50¢ per person per day for food. At one of their scheduled churches en route, the clergyman, it turned out, was opposed to all actors. So they played to an audience of eight adults and a child for a freewill offering of \$5.50.

A lightning storm the next night allegedly put the church lights out in a town where one clergyman had been on the radio all day warning people against the Bishop's Company and its godless activities. "You can't do that in a church," he was reported to have said.

But somehow their perseverance was rewarded. At nearby Gallup, the Rev. George Ditterline and his good wife, Lillian, gave them three days of warm hospitality and sent them on their way with a prayer which ended with, "Hug them a little closer, God."

At last the bedraggled company arrived in Evanston, their city of decision. Phyllis was there and so were thousands of churchmen who had gathered for the World Council meetings. If they were impressed, it could mean bookings and survival. If not, the company was through.

The first performance was to be given at St. Mark's Episcopal Church. At five minutes to eight, Phyllis and the cast joined hands in a circle-of-prayer with the minister while he offered a blessing—a Bishop's Company tradition. With more fervor than elegance, Phyllis

prayed silently, "Oh, Lord, please don't let us lay an egg."

When they saw that the pews were squeezed full, the players felt they had at last crossed into the Promised Land. Tears of relief glistened on their cheeks. The show went better than ever before and, at its end, the company received a standing ovation. Before the three services were concluded, the company had dates in churches all the way to the East Coast. Alan Paton, author of the best seller *Cry, The Beloved Country*, the tragic story of friction in South Africa, gave Phyllis permission to adapt his novel for chancel production. Seemingly the Bishop's Players' troubles were over.

Actually, the going has never been easy for long. Every triumph has been followed by another trial. One performance was played right after a New England hurricane in knee-deep water. In the Midwest, the company once performed for a parish audience armed with spray guns against a swarm of insects so dense the actors could hardly sight one another across the chancel. Still another performance was put on in a converted sheep-barn where dive-bombing bats tried to get in the act. On the company's first Hawaiian

tour, its costumes, shipped separately, never arrived and fittings for new ones had to be made at the Salvation Army and Goodwill stores.

All the time, except for the original stalwarts, actors were leaving and new ones were being recruited, rushed through boot camp, and dispatched into the field. It was five years before the company was able to pay any salaries at all. Now the first-year tyro receives, in addition to his keep, \$10 a week, and in his third year reaches the summit of \$30. As one minister said, "They must have taken the vow of poverty."

Yet the Bishop's Company has gained repute as an actors' lab. Drama schools have given students academic credit for a year's tour; graduates of university theater-arts departments have signed on for a six-month period as their first job in the theater. And there are other reasons for staying. Says one actor: "The church aspect didn't attract me to begin with, but now, when we perform *Cry* in a church that has staved off integration, we feel we are being useful. Later, when we hear the barriers are down at that church—well, there's no other job like it."

The Bishop's Company has four separate units now with a total of 28 actors. Although the repertory has grown and changed, *The Boy With a Cart* is still one of the mainstays, as is the adaptation of Alan Paton's *Cry, The Beloved Country*. Another by Christopher Fry, *A Sleep of Prisoners*, demonstrates that basic values remain unchanged.

For its first national tour, the company added an adaptation of Stephen Vincent Benet's wry folktale of the contest for the eternal soul of a New Hampshire man—*The Devil and Daniel Webster*. A more recent addition is an abridgment of George Bernard Shaw's fiery *Saint Joan*. Also, *The Diary of Anne Frank* has been done occasionally, as well as Thornton Wilder's play of life and death in Grover's Corners, New England: *Our Town*—an attempt, in Wilder's own words, "to find a value above all price for the smallest events in our daily life." In addition, two

original plays of Phyllis herself, *Pass by This House*, on China, and *Occupied Territory*, about the Navajo country, are sometimes performed. By the end of 1964, the Bishop's players will have traveled over a million miles, and will have given some 5,568 performances.

The company's collection of testimonials grows rapidly. "We saw ourselves and our neighbors more clearly, our minds were broadened and our sympathies extended," wrote Pastor Robert W. Simpson of Grand Marais, Minn. And from Pastor W. Harper Welch of Portland, Maine: "When will you be near enough to be with us again?"

One clergyman was so impressed he turned actor temporarily and traveled with a unit during three summer months.

Further testimony of its success, the company feels, is the influence it has had on church design. The First Congregational Church of Santa Cruz, Calif., and at least three other new churches where the Bishop's players appeared, have made provision for play production in their new sanctuaries, with theatrical lighting, sufficient performing room, convenient exits, rear crossovers, and dressing rooms.

One morning recently I rode in a company omnibus with one of the units as it left town after a service and a night's hospitality. There was a little chatter about the people and the performance and then silence. Then someone began humming a hymn, *Blest Be the Tie That Binds*, sung the night before as part of *Our Town*. From the back of the bus, another player picked it up and began singing the words. Soon the whole bus was booming with a harmonic full-voiced rendition of the hymn. Then came a hush. Evidently the hymn had set something off in their minds. Lulled by the rhythm of the road movement, the players gazed out at the changing scenery. Silently they rode in contentment, musing. I felt they were at home.

They were singing again as they pulled into their next town and drove directly to the church for a look at the chancel. They wanted to see how best to do what someone had once said could never be done in a church. □

Time to go. John Dutt and Jerry unscrew the light stands before loading them.



# How Not to Be YOURSELF

*Self-improvement is a serious business after you reach a certain age.* By MARY MARGARET KERN

LAST WEEK I bought a bicycle. I had been thinking about it ever since I read that the experts think people, particularly at my age, do not get enough exercise.

Of course, I did not know how I was going to find time to ride the bicycle. I do have a busy household—my elderly father, who lives with us, two high-school-age children, one husband, and one dog. In my spare time I edit a magazine.

It was the magazine which finally clinched it. Too sedentary a job by far! Even walking the dog did not help. The experts say it must be a brisk walk. Our canine sniffs her way through an outing, never exceeding the one-mile speed limit.

At the same time I bought my bicycle I bought a hairbrush. I had this in mind for a long time, too. It is obvious that my hair has no sheen. I never brush it 100 strokes a day, as the experts prescribe. Maybe if I brushed hard enough, I could brush away those gray hairs.

I hope it is not too late for me to improve my intellectual capacity by learning Spanish. The experts say you have to watch out, particularly at my age, or you grow dull and boring. But, thank fortune, they promise it is never too late to improve if you grab spare minutes. There are spare minutes, they say, when you are washing dishes. I have an electric dishwasher, but by holding out pots and pans for hand scrubbing, I can make time to study Spanish. The book is propped in the window over the sink.

Happily, I did not have to buy any equipment for another practice the experts recommend. Your relations with other people are important, particularly at my age, they advise, and you should say nice things to several people a day.

This is a breeze, I thought, just open your mouth and let go. The first time I let go was when Johnny, now 16, came in dripping from swimming: "Whatever made you think you could track up my clean kitchen . . . !"

Just in time I caught myself and surveyed my offspring for something to compliment him about. "You look so healthy, dear. I'm glad you can be out in the sun." Well, the healthy part was true, if you discounted his peeling-from-sunburn manginess and the grubbiness under his fingernails.

WHEN I got up yesterday, I brushed my hair carefully and slowly—100 times. I heard my husband's paper rattling at the breakfast table. He also cleared his throat. After I had brushed and brushed I looked in the mirror to see if any sheen was coming. I thought it was and rushed out to show my husband, but he had gone to work.

By then it was time for my bicycle ride. I sauntered out, hopped on (well, not exactly hopped, at my age), and took a brisk ride. I came home so exhausted I had to rest. After my nap it was time to wash dishes and study Spanish.

I had left the dinner and lunch dishes from the day before, and with the current breakfast dishes I did not have much trouble getting through four pages of the book. I did come to that word *mañana* and was sorely tempted to wait until *mañana* to finish the dishes. I had forgotten how hard you have to scrub a dirty skillet after it has stood overnight (especially if you have forgotten to soak it). And I had not realized how achy your

legs feel when you start bicycling after 20 years.

But I persevered, and then I started out on my compliment project. Fortunately, the mailman brought an insured package. I told him what a good mailman he is, and he sort of hiccuped. We have known him for 10 years, and perhaps it was a little late for compliments. Besides, in sending him off with his compliment, I overlooked the 8¢ postage which was due on the package he brought.

It took me until the middle of the afternoon to pay another compliment. Four neighbors were not at home. I had to resort to little Butchy, who always pulls up our flowers. He beamed when I said, "How nice you are, Butchy," as he handed me a hot fistful of my own daisies. He came back five minutes later with two of my prize roses. "I brought you these," he lisped, "because you're so nice, too."

Well, it is like the experts say, pay a compliment and you get a compliment. If I can just get used to all this exercise, bring that sheen to my hair, and learn to pay compliments in Spanish, maybe later I can go on with all the other things the experts say I should do. Yet sometimes I wonder if maybe, just maybe, too many people are telling me how to run my life. Maybe I ought to just be myself and listen to my own God-given instincts.

But, obviously, I do not have time to think about that now. In fact, I am considering giving up the magazine, perhaps even giving up my family. Because, particularly at my age, if I am going to stay healthy, look smart, appear educated, and have good public relations, there is just not enough time to go around. □

*Concern for young people's behavior is age old, but today's fragmented way of life creates problems that require parents' persistent attention.*

# Where Are Their Manners?

By JAMES J. COX

IT WAS 17-year-old Tina Wilson's first date with Mark. The two were sitting on the couch when Mrs. Wilson entered the room. There was a slight rustle of embarrassment, then Tina blurted, "Mark, meet my mother." The young man, rooted to the couch, muttered, "Pleased to meet'cha."

This example of bad manners is almost the norm in many teen-age circles. A national survey by a youth research group three years ago showed that only half of the 797 teen-agers polled say "sir," and "ma'am" when addressing their elders. Other shortcomings included boys being late for dates, not escorting girls to and from the door. Twenty-two percent doubted the value of good manners. One girl who said, "People don't seem to care," was in the majority who stated they received no regular instruction in social conduct. Many parents just do not seem to find the time to teach good manners.

Sociologists say we are living in a fragmented society. Father has his work and his club or sport; mother may work outside the home and have church or social activities; adolescents have a subculture of their own and may base their manners upon what their group expects. As one mother said, "Ken doesn't get his bad manners at home. It's that gang of roughnecks he runs around with." Teens do not like to be too different from their peers.

Many things affect the state of manners as times change. Work-saving appliances, rapid transportation, and two-car families with two television sets have all had their influence. In many homes, old-fashioned virtues of sharing have all but disappeared. Anthropologist

Margaret Mead stresses that part of family life is learning to share and consider the interests of others. Too much freedom may lead children into refusing their responsibilities as part of the family. Personality development requires that a person learn how to give as well as receive.

"TV dinners and patio picnics have probably done as much to discourage table manners as anything," a sociologist told me. "I think the cult of permissiveness led to a let-down in manners," a psychologist said. A mother spoke out against too much informality: "My children seem to think that anything goes." She cited long-winded telephone conversations and failure to check before inviting friends to the house.

The concern with youth's manners

*Manners have taken a beating from TV dinners, patio picnics, and the modern family's meals on the run.*



is probably as old as civilization. Socrates said of his generation: "The children now love luxury. They have bad manners, contempt for authority, they show disrespect for elders and love chatter in place of exercise. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up dainties at the table, cross their legs, and tyrannize over their teachers."

George Washington felt it fitting to devise 54 rules of conduct for his generation. Example: "Cleanse not your teeth with the table cloth, napkin, fork, or knife. Kill no vermin as fleas, lice, ticks, etc., in sight of others."

The rule that "children should be seen and not heard" has been outmoded. Children either interrupt their parents or try to be the center of attraction. A student counselor in a big city high school told me that teen-agers have poor listening habits. "Maybe they've accepted television as their example," he joked. "Programs are constantly interrupted by commercials."

While manners may be changing, the basis for behavior does not. Etiquette means using commonsense and doing or saying the suitable, useful, or compatible thing at the right time and place. People like to be treated with consideration. There are approved ways of showing this awareness of others.

From a practical standpoint, few things can bring such rewards as consistently good behavior. Dr. Bonnie Strickland, instructor in psychology at Emory University, said, "Good manners give a person a better chance in life and reduce the likelihood of conflict with others." Her thesis is that good man-



*"The rule that 'children should be seen and not heard' has been outmoded. Children either interrupt their parents or try to be the center of attraction."*

ners stem from proper motivation.

While teen-agers may pooh-pooh manners to their parents, they will tell you they expect proper behavior from their dates. "I won't go out with a boy who's a slob," one high-school girl told me. A college girl said boys who drink before or during dates are offensive. A freshman co-ed objected to her dates being disrespectful to the dormitory housemother. "It's a sign of immaturity," she said.

One hopeful sign is the attention teens now give to appearance. Two school officials told me that in their respective high schools boys have discarded blue jeans and extreme hair styles and even have begun to clean their fingernails. Girls, too, are less sloppy in their skirts and sweaters. Along with these encouraging trends seem to be less rowdiness and less vandalism.

Dr. William Menninger, the noted psychiatrist, has called manners an indication of mental health. Bad-mannered youngsters are often

disturbed, rebellious, and generally angry at themselves and others. Mrs. Dorothy Bier, director of casework for the Atlanta Family Service Society, said, "Children need to express hostility and anger at times; and bad manners may be the result if the emotions aren't diverted into acceptable outlets."

If manners are being neglected in the home and the school, there is ample opportunity to learn in "charm schools." But the courses are for girls, and they come at a price. As one school director told me, "We have a class in social graces which teaches etiquette in dining, dating, introductions, and social conversation."

Mrs. Edward Porter, the vice-president of an Atlanta business college, says boys are eager for knowledge of etiquette, but many cannot answer the simplest questions about clothes, grooming, and dating.

However, bought charm may be too obvious—like too much jewelry or makeup. Charm has been defined

as the ability to forget yourself in the interest of others. If this is the essence of this elusive quality, studious cultivation might have the effect of frightening it away. Good manners should be natural to be effective. Everyone is acquainted with company manners. Their artificiality is always obvious.

Naturally good manners are those that spring from thoughtfulness for others. Amy Vanderbilt, the well-known arbiter of etiquette, says even correct manners can be objectionable if they are given grudgingly or without feeling. "Some of the rudest and most objectionable people I have known have been technically the most correct," she says.

In his book, *Personality Dynamics and Effective Behavior* (Scott Foresman and Co., \$7.25), Dr. James C. Coleman, associate professor of psychology at the University of California at Los Angeles, says, "Man is a social creature and his success in dealing with others will greatly influence the course of his life and the satisfaction he derives from it."

Teen-agers in social situations can readily understand this philosophy. Kids on shaky etiquette grounds are understandably nervous in social situations. Their self-confidence deserts them, and they are afraid of making a real boo-boo.

The church offers one of the finest training grounds in deportment. As one Methodist minister said, "The church affords parents a special opportunity to serve as a good example to their children. It's a dignified place, the congregation is orderly, and there is an awareness of others."

Churchgoing, with attendant observance of religious principles, places parents on record as believing in and practicing worthy precepts of conduct. The mechanics of church manners may be no more or less than one would expect in other orderly gatherings: punctuality, attentiveness, proper dress; however, the church function underlines their importance. Children can hardly fail to be impressed.

How can parents help their children have good manners? Here are five ideas worth considering.

1. *Manners are catching.* When mother and dad make a practice of

# YOUR WIFE OR YOUR LIFE!



DURING THE HYMN of dedication, one man's voice was clearly audible above the rest. "My wife, oh Lord, I give to thee!" he boomed enthusiastically.

Perhaps, like Abraham, he was demonstrating his willingness to sacrifice his most cherished possession. Maybe he was just offering what he really felt was his better half. But, more than likely, he was underlining aloud his secret belief that two can get by for the price of one when it comes to discharging Christian obligations.

Is church work woman's work in your family? Here is a check list for husbands that should smoke out those who have mastered the black art of letting a disproportionate share of church responsibility fall on their wives' shoulders:

1. Do you, when asked to substitute for the seventh-grade church-school teacher, dotingly put an arm

around your wife and say, "I want you to meet a person who's *really* good with kids"?

2. When your wife remarks that volunteers will gather Wednesday evening to paint the primary room at the church, do you choose this moment to compliment her on her interior-decorating ability?

3. If the pastor tells you that the adult discussion group needs a chairman, do you inform him that you are a Sunday-morning usher, while your wife holds no particular church office at this time?

4. If invited to a lecture on the social problems of Pakistan, do you tell the caller, "That sounds very interesting! One of us certainly will be there"?

5. Do you, when asked to accompany the youth group on an all-night camping trip, reply that you know nothing about nature but that your wife used to be a Camp Fire Girl?

6. When asked to chaperone the second-graders' picnic, are you the first to point out that children of this age need a mother figure?

If you have no "yes" answers, you are either God's gift to the church or so unapproachable that you have never been asked to serve. If you did not get a perfect score, count your "yes" answers and check the following table to see how you rate as a church worker:

1. After all, you are only human, and you are still wonderful.

2-3. You are just about overdrawn on your wife's store of goodwill and patience.

4-5. You have a real line, but somebody in your church is going to get wise to you.

6. Resolve to mend your ways and apologize to your wife as soon as she gets home from the board meeting, choir concert, primary picnic, teen frolic, and lecture on Pakistan.

—PHYLLIS REYNOLDS NAYLOR

saying "thank you," "please," "excuse me," and other such thoughtful remarks, the children adopt these phrases for their own. The father who listens attentively to what his children have to tell him, and the mother who is neat and considerate can do more for manners than a book by Emily Post.

2. *Be persistent, but not insistent.* Reminders help, but nagging is deadly. The child who is commanded to get his elbow off the dining table 21 times a week finally either fails to hear the voice of authority or continues his act out of defiance. A gesture, a look, or even a touch might break the grinding ordeal of vocal demands for obedience. As parents, we plant the seeds of etiquette and hope for a fruitful crop.

3. *Take advantage of bad examples.* They are all around us—on TV, in movies, in public. When the uncouth lout wipes his mouth on the back of his hand or fails to help the lady with her coat, you might direct a small aside to the youngster beside you: "Did you ever see such poor manners?"

4. *Forearm for special occasions.* If you are taking children to a friend's house for dinner, it may be wise to mention casually a few hints: lay napkin in lap, do not reach for food or overload the plate, chew with mouth closed, thank the hostess. Teen-agers who date should be told when to be home. They should have help in selecting the right clothes for special events.

5. *Expose children to mannered situations.* No one suddenly blossoms out with elegant etiquette unless there have been trial runs and training. A young person who is charming has undoubtedly had plenty of opportunity to rub off the burrs. Even if formal dinners are not on the schedule, reading material is. Emily Post's *Children Are People* (Funk & Wagnalls, \$3.50), tells teens what fork to use and who goes first down a movie aisle.

Parents who train their children in good manners are investing in their future. One day, when the youngsters confidently take their place in society, the investment will pay dividends. Somebody will say, "What nice manners they have." The compliment will be all yours. □



*Behind the Bylows stretches one wing of Methodist Manor, operated by the East Wisconsin Conference for the elderly of all faiths.*

*The Peter Bylows of West Allis, Wisconsin:*

## 65 Years Married!

THEIR childhoods were spent in the Danish countryside, then they came to the American Midwest—Anna in 1892 as a 13-year-old schoolgirl and Peter in 1893 as an 18-year-old, eager to make his way in the world.

They met in Neenah, Wis., married on his 25th birthday, reared seven children, and lived 40 years in the same house. On November 10, in a Methodist home for the aging that is not yet five years old,

the Bylows will celebrate their 65th wedding anniversary.

In 1899, they were married—and soon deeply involved—in a small Norwegian-Danish Methodist church. "I was superintendent of the Sunday school there for about 12 years, a class leader for 10 years, treasurer for about 12 years, and I had almost every other job there was," Mr. Bylow recalls.

When that church closed its doors in 1917, the Bylows became

members of Neenah Methodist Church—and continued to be part of just about everything.

A few years after coming to the United States, Peter Bylow took out citizenship papers. And Mrs. Bylow? With a glint in her eyes, and a nod toward her husband, she admits only, "I belong to him."

Peter first worked as a carpenter, a painter, and a decorator. "In those days," Mrs. Bylow explains, "if you got \$1 or \$1.50 a day, you did

*In one of the manor's lounges, the Bylows take on some friends in a Chinese checkers game.*





*The Rev. Samuel Weisshaar conducts a Sunday service in the chapel which stands at the manor's center. Mr. Weisshaar and his wife have the distinction of being the only couple who met and married while living at the home. At right, Mrs. Bylow chats with a daughter-in-law. Their children visit frequently.*

wonderfully well." After a while he graduated to his own painting and decorating business.

"But I had my eyes on carrying mail," he says. He got the job at the age of 34, walking a 14-mile-a-day city route.

They had a good life, with seven children under one roof, even though their older son, Silas, clearly remembers that "it was tough pickings for Dad to take care of the family financially."

Finally, in 1934 they got their first car, a secondhand Nash for \$250. The Studebaker they bought in 1939 lasted 22 years.

"Dad could always seem to start that thing even if it sat for three days in 20 degrees below zero," Silas recalls. "But finally the car wore out, and it was just as well that it did, and Dad kind of accepted it."

For years after he retired, Mr. Bylow climbed ladders with a

paintbrush, while his wife continued scrubbing floors and baking the graham bread her husband enjoys so much. Sundays, Mr. Bylow made vigorous use of his lay preacher's license.

Finally, two years ago in January, they discarded most of a lifetime's possessions and moved into one neat room at Methodist Manor in West Allis, a Milwaukee suburb about 100 miles southeast of their former home in Neenah.





Mr. Bylow jokes with a nurse after his regular checkup, then he and Mrs. Bylow go browsing in the manor's store. Residents whose finances permit make an initial gift of \$7,500 for a room. Monthly cost is \$150 per person or \$200 a couple, with higher rates for extensive medical care.

Running a house had become just too difficult. "It was especially bad in wintertime," Silas explains. "We'd help out occasionally and visit them, but they were on their own pretty much of the time."

The Bylows live on Peter's post-office pension and rent from their Neenah home. Though he has been seriously sick several times, they so far have been able to pay their way. Both like the easy routine at the manor, where there is congenial company and all their needs can be met.

"People expect when they come to us that they're going to be taken care of the rest of their lives," says the Rev. George H. Palmer, executive director.

"And that's what we do." □

The Bylows' son Silas brings the latest news from their hometown, Neenah. The manor has single and double rooms as well as a 22-bed health center.

Methodist Manor's 20 acres, bought in 1953 for \$27,500, brought an offer of \$200,000 just before construction started in 1959 in suburban Milwaukee.



# a LITANY

By DAVID HEAD

O GOD, we have considerable doubts in our minds about the way you are running the universe.

*Is there any chance that you will show your mercy to us, O Lord?*

We see all kinds of things in the world that do not please us.

*Do you think you could do something about it, O God?*

The psychologists tell us that our nagging doubts about your goodness burrow into the subconscious mind and spit poison.

*Isn't this a bit unfair, O Lord?*

From a universe where things can be extremely unpleasant,

*Deliver us, Good Lord.*

From everything that calls from us courage and endurance,

*Deliver us, Good Lord.*

From all ignorance, insecurity, and uncertainty,

*Deliver us, Good Lord.*

From all personal needs that give the love of others a chance to find expression,

*Deliver us, Good Lord.*

From suffering the balloon of our pride to be pricked, from suffering the castle of our self-satisfaction to be

attacked, from suffering the thunder of our egotism to be stilled,

*Deliver us, Good Lord.*

From all vicissitudes and deprivations that throw us back upon you,

*Deliver us, Good Lord.*

We sinners do hope against hope that you will pay just a little attention to our prayers; and that it may please you to get on with your business, and do the best you can for us;

*We beg You on our knees (as far as the pews will allow), O Lord.*

That it may please you to bring good to us, and not evil, and that You will be on the side of light rather than darkness;

*We beg You on our knees, O Lord.*

That it may please you to rule and govern your holy Church Universal in the right way;

*We beg You on our knees, O Lord.*

Hear us, O Lord.

*Be yourself, O Lord.*

We citizens of the world do beseech You that the standard of living of our country may approximate more and more closely to that of the United States;

*You can do all things, O God.*



If I worship you, Lord, will you give me peace of mind?



. . . And fame, and success in business, and insure the continental greatness of my country?



. . . and give a personal, written guarantee of immortality for me and all my family?

We sinners do pray that our national income may be enough to produce a sufficiency of nuclear weapons, maintain the Welfare State, and leave a little over for commonwealth countries;

*You can do all things, O God.*

We miserable owners of increasingly luxurious cars, and ever-expanding television screens, do most humbly pray for the two thirds of the world's population which is undernourished;

*You can do all things, O God.*

We who seek to maintain a shaky civilization do pray most earnestly that the countries which suffer exploitation may not be angry with the exploiters, that the hungry may not harbor resentment against those who have food, that the downtrodden may take it patiently, that nations with empty larders may prefer starvation to communism, that the "have not" countries may rejoice in the prosperity of those that have, and that all people who have been deeply insulted and despised may have short memories;

*You can do all things, O God.*

We who prosper through the work and patience of others pray that we may have the sense not to drive them too far;

*You can do all things, O God.*

We pray that our statesmen may do everything they can to promote peace, so long as our own national history and honor and pride and prosperity and superiority and sovereignty are maintained;

*You can do all things, O God.*

That the sick may be visited, the prisoner cared for, the refugee rehabilitated, the naked clothed, the orphan housed, and that we may be allowed to enjoy our own firesides, evening by evening, in peace;

*You can do all things, O God.*

O Son of God, we beg, we beseech, we supplicate, we petition, we implore you to hear us.

*Lord, be good to us. Christ, make things easy for us.*

*Lord, deliver us from the necessity of doing anything.*



Oh—I must worship  
you "because you are God"?

... What kind  
of a deal is that?

#### ABOUT THE AUTHOR



A Litany is from a well-aimed little book about prayer, *He Sent Leanness*, by the Rev. David Head, superintendent of the Birmingham, England, Methodist Mission. Elsewhere in the book he explains the attitudes behind his punctuated-prayer approach: "We form our own image of God, and bow down to it, and inevitably become like it. Come forward, then, the man who believes in prayer but not in theology!" He believes that all Christian prayer includes an honest attempt to find out what God wants, but it also reveals what we want, and "our personalities and possibilities are molded by the act of asking."

Mr. Head, who spent World War II as a conscientious objector, has been a Methodist minister since 1946. He spent 1953-57 in West Africa as secretary for the Student Christian Movement there, and in 1957 married Jean Allison, a botanist and missionary teacher in Nigeria. Now Mr. Head leads 10 churches that are affected by inner-city problems. His other books include *Stammerer's Tongue*, *Shout for Joy*, and *Countdown*.—EDS.

#### Let us pray

O God, you see that we live in a world of toil and travail, with the vague possibility that there might be something worth while at the end of it. We pray you to take from man the embarrassing gift of free will that made possible the Fall, and makes possible the fall of everyman. Grant that we may all become unselfconscious parts of one vast, universal factory, where everything works by automation, according to the press-button activity of the One Divine Will.

*O Lord, arise. Give up this awful experiment of making men like Christ.*

O God, we have heard all kinds of things about waters parting, and manna falling, and the sun standing still, and fire descending on altars.

*O Lord, nothing like this seems to happen any more, and although we see some sense in the uniformity of Nature, we wish you could still see your way to making an occasional exception when it affects us personally.*

Don't let anyone say nasty things about us.

*May all men speak well of us.*

Don't let our witness for Christ make things awkward for us.

*Let it be the aim of our life not to do anybody any harm.*

Don't let our neighbors go one better than us.

*Keep us respectable, whatever our thoughts are, O Lord.*

Almighty God, there are so many uncertain factors in life. We pray that we may be a little more certain of you. We ask you to be good to us sometimes, to bless us now and again, to give us in some small way an occasional release from our doubts and worries. We believe there are times, even if not frequent, when we deserve your blessing. Do not let us down. Amen. □

A Litany, from *He Sent Leanness* is reprinted by permission of the Macmillan Company; © 1959 by the Epsom Press.—EDITORS

Cartoon illustration copyright © 1962 by the Division of Higher Education of The Methodist Church. Reprinted from *methodist*, November, 1962, by permission.—EDITORS



# CHURCH ARCHITECTURE

By HAROLD E. WAGONER

A leading U.S. architect—who lives in a colonial house and likes it—believes traditional styles of church architecture will be seen less and less frequently in years to come. The reasons, he concludes, are sensible and far-reaching.

SOMETHING HAS happened to Methodists and their ideas about church architecture. This is not a complaint. No indeed! In fact, it is rather pleasant to find that sincere questioning has taken the place of dogmatic piousness. This makes the task of the church architect a delightful adventure in which he, the building committee, and the minister can explore new horizons of Methodist worship.

When I was a younger practitioner of church architecture, I used to hope that someday each denomination would create a pontifical bureau from which some ecclesiastical equivalents of *Robert's Rules of Order* could be dispensed with encyclical authority. Now I believe nothing could be more deadly.

Some denominational bureaus *have* been created. Fortunately, they generally have avoided the obvious pitfall of trying to distinguish the "right" from the "wrong" way to design worship space. Instead, they have encouraged congregations to give thoughtful analysis to their own needs. This is good. Vitality in architecture springs from the constant rejuvenation which is inherent in self-examination. It cannot be legislated.

I think it can be said fairly that Methodists have not always been as introspective as they could have been. In some ways, they have been pioneers in what has happened to the architecture of American Protestantism during the past 40 years. But the leadership was largely inadvertent—and, frankly, I am not sure it was wholly salubrious, except in peripheral effects.

Methodist leadership was helpful because it directed attention to the desirability of devoting the best architectural talents available to the task of creating religious buildings suitable for our times; it was

less creditable because it believed that this purpose could be accomplished by creating impoverished copies of medieval European work or by recreating the glory of the colonial meetinghouse.

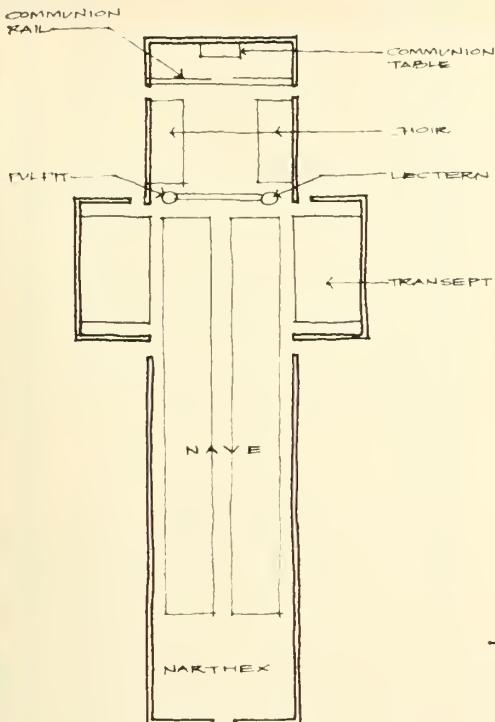
#### 1920 Renaissance—Methodist Episcopal Style

Renaissance, of course, means rebirth, and in the early 20th century, this implied the rebirth of classicism. As applied to architecture, it meant the copying of 2,000-year-old Greek buildings.

It was in 1917 that the Bureau of Architecture of the former Methodist Episcopal Church was founded. (That term "Episcopal," as we shall see, developed some significant implications.) Unfortunately, the objectives of the bureau were vague and its leadership untrained. Primarily it devoted itself to eliminating the old "Akron plan" for building churches.

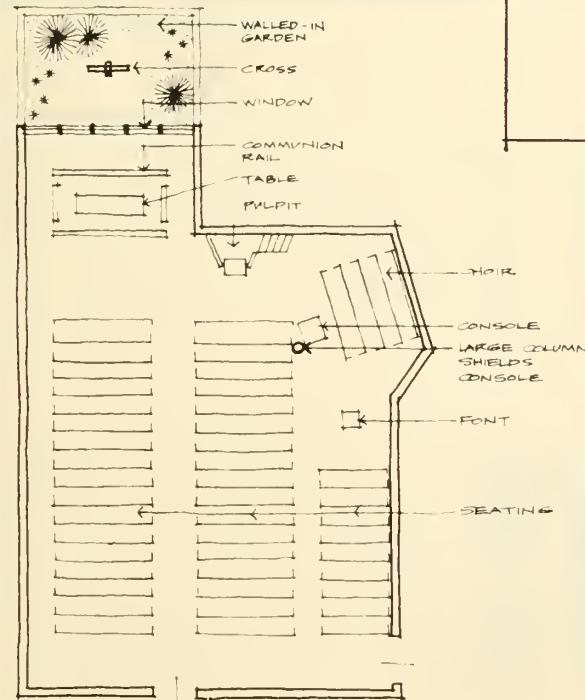
The Akron plan generally consisted of a square auditorium with a sloping floor and a center pulpit backed up by the choir and organ. The pews were curved, and at the rear or side of the auditorium was a large folding door which, when opened, revealed an assembly space surrounded by odd-shaped classrooms, surmounted by other odd-shaped classrooms in a balcony. Like the synagogue, the folding doors were opened on "high holy days" (Christmas and Easter) so that once-a-year pilgrims could be accommodated.

The architectural destinies of the bureau were controlled by the late Rev. Elbert M. Conover. Realizing his lack of professional training, he called in an ardent Episcopalian as an architectural consultant and into the vacuum created by the castigation of the Akron plan came the cross-shaped or cruciform plan so familiar to Episcopilians and Roman Catholics. The

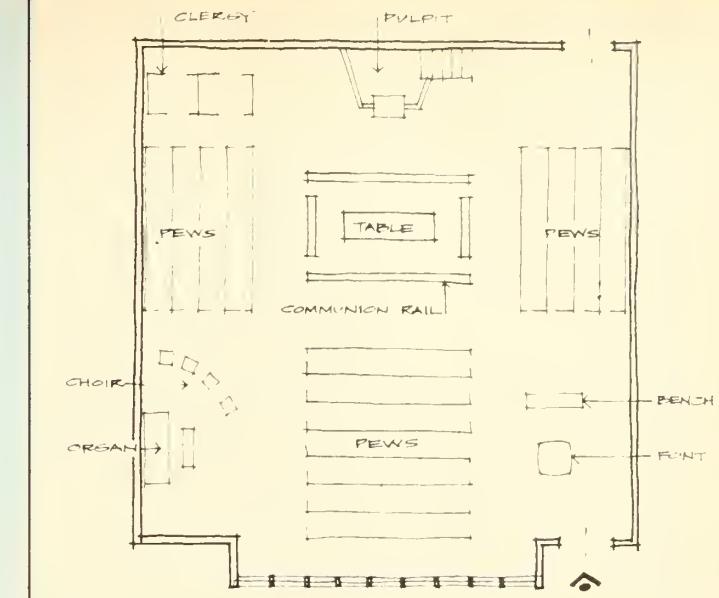


CROSS SHAPED CHURCH  
(or GOTHIC TUNNEL)

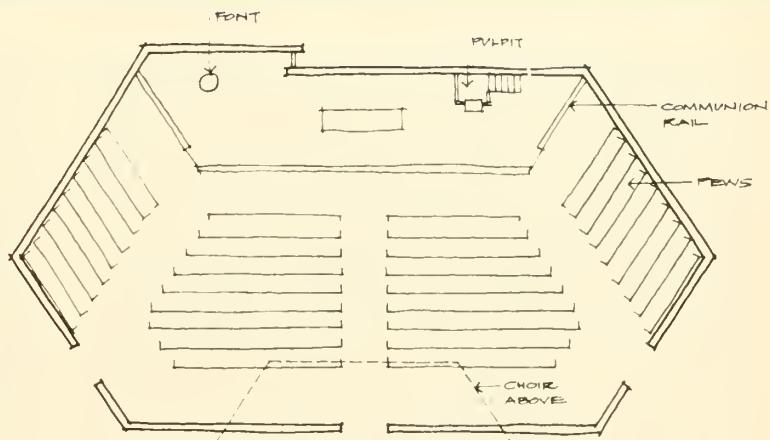
TYPICAL EPISCOPAL PLAN  
ADVOCATED BY THE BUREAU  
OF ARCHITECTURE OF THE  
METHODIST EPISCOPAL CHURCH  
1925 - 1953



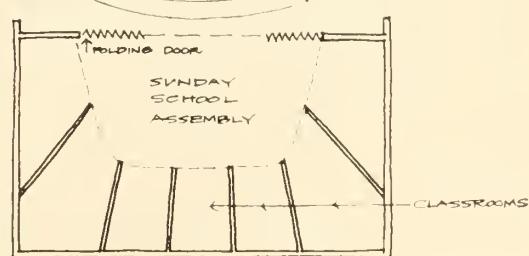
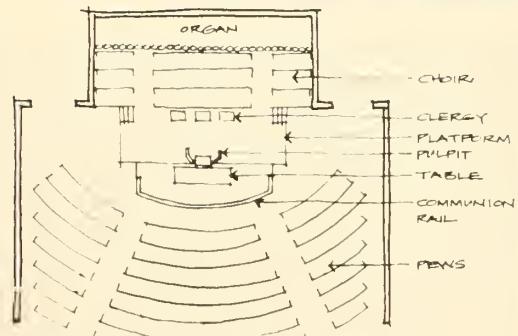
A MODERN PLAN WHICH SEEMS TO SATISFY  
MANY OF THE REQUIREMENTS FOR CURRENT  
METHODIST WORSHIP  
(PRELIMINARY STUDY FOR THE FIRST  
METHODIST CHURCH, 101ST WASHINGTON, NY)



CHURCH CENTER AT THE UNITED NATIONS



CHURCH WHICH IS WIDER THAN IT  
IS LONG... THIS IN ESSENCE IS  
A CHURCH IN THE "HALF-ROUND"



THE FAMOUS "AKRON" PLAN

central Methodist table was moved to the chancel's rear wall and became an altar. (By edict in the bureau, however, it was always labeled "Communion table.")

The central pulpit was divided into a pulpit (for preaching) and a lectern (for the reading of the Holy Word). The choir, which formerly had reigned as a restless central focus, was moved to a chancel area where the singers sat face to face, the sartorial cacophony of their Sunday clothes now hidden under somber black robes. (Pastel shades came later.) The cross suddenly appeared amidst cries of "Romanism!"

The individuality of American Methodism, as an architectural expression, had been lost. Thus started a new type of renaissance, a rebirth of the kind of structures which were "Episcopal" rather than "Free Church" in character. It was an era which Anglican theologian Peter Hammond has disdainfully referred to as "the dregs of 19th-century ritualism."

### The Little Cathedral

Nearly all cathedrals are cross shaped, a pattern which was developed by the Roman Catholics, inherited by the Anglicans, copied by the Episcopalians in America, inadvertently absorbed by the Methodist Episcopal Church, then aped in essence by nearly all major Protestant denominations. It produced little cathedrals, some of them woefully inept, from one end of our country to the other. It seems strange that this subconscious prototype of what status-seeking Protestants thought a church ought to look like was in reality only a do-it-yourself Roman Catholic form, pressed into service from an alien form of worship.

American church builders—architects, laymen, and ministers—have had their collective architectural heads in the sand for 30 years. Europeans have far outdistanced us. Who is to blame? All of us—but particularly the theologians, who remained so long aloof to the challenges of religious architecture. Without dynamic leadership, our church buildings simply reflected the paradoxical religious conservatism which negated our technical progress in other fields.

### What Is New?

Has a Protestant church form yet emerged? No. But I believe we are on our way. And it may arrive sooner than you expect!

What will it look like? Perhaps it is easier to say what it will not look like. It will not be cross shaped. It will not have a divided choir (though it may have two choirs, or more). It will not be colonial. It will not be Gothic. It will not be long and narrow.

So what is new? Almost everything, but principally it is the new *thinking* and *questioning* about the concept of worship which is of major significance. Do we gather each Sunday to shock man into a religious experience? Is worship man-centered or God-centered? What is the relative importance of the preached Word and the written Word? Is Communion really significant? Does Baptism have a vital continuing meaning or is it simply an initiation ceremony? How can involvement best be achieved? Does the choir participate or perform?

The mere fact that some Methodist congregations

are willing to discuss such questions is encouraging.

Most theologians agree that corporate worship no longer can be considered a spectacle which the congregation gathers to witness. Indeed, the keynote is *participation*, not observation. The oft-repeated phrase, "the priesthood of all believers," is becoming more than a vague, esoteric statement. Buildings are being built which implement this idea. This means that they are apt to be short and wide, as opposed to the familiar "Gothic tunnel." The idea of the congregation as the family of God at worship, the idea of belonging to a fellowship, the idea of togetherness—these are determinative factors in the architect's creative process as a building form emerges. It is design in its purest sense—from the inside out.

### Is God Vertical or Horizontal?

Some months ago, I was talking with a young Connecticut pastor. "God cannot be thought of as round or square or elliptic or rectangular," I said. "It follows that a church's shape need not fit any preconceived pattern."

"Don't you think God is slightly vertical?" the pastor asked. "If a pulpit is higher than a lectern, doesn't that suggest that it is of more importance? That the spoken Word is being emphasized to the detriment of the written Word?"

The pastor had a point. Maybe God is slightly vertical. But I do not think he actually was concerned with the lack of height in lecterns. What he was really asking—as many others have been asking—was whether or not a lectern was necessary at all. I think it is, if we are to encourage lay participation. Even if the Bible is placed on a large sermon-rest on the pulpit, there may yet remain a need for a layman's lectern where those reluctant to enter the pulpit can feel more at ease, and from which the minister appropriately can make secular announcements.

### The Central Pulpit

Many years ago, when I served on the staff of the Methodist Bureau of Architecture, I subconsciously gathered the idea that those who worshiped in a church with a central pulpit might have difficulty entering the Kingdom. Today, I am convinced that the central pulpit is far more indicative of the spirit of the Reformation than the divided pulpit familiar to Anglicans. I suspect pulpits in new churches may be in

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### ABOUT THE AUTHOR



MR. WAGONER, author of this article, is head of a Philadelphia office which for many years has been devoted exclusively to the practice of church architecture. The firm has designed church buildings in 36 states, including many, both modern and traditional, for leading Methodist congregations. A member of the American Institute of Architects, he is a past president of the Church Architectural Guild of America. The sketches which appear on page 31, showing varied church styles, are the author's.—EDS

many locations—particularly the center, as in the chapel of the Church Center at the United Nations.

Some evangelical churches in Europe put great stress on preaching and this is made apparent by their large pulpits, which often have sounding boards called testers above them. Such installations leave little visual doubt as to the character of the service.

Is preaching vital to Methodists? If it is, why not say so by designing a vigorous pulpit?

In some sanctuaries, particularly small ones, preaching also may take place from the holy table, as advocated by Karl Barth. This method is being employed at the Hancock Memorial Methodist Church, Springfield, Pa., among others. Such an arrangement expresses the idea that pulpit and table are inseparable parts of a single whole.

### The Baptismal Font

The act of Baptism symbolizes one's spiritual entry into the family of God. For this reason, the baptismal font in Episcopal churches nearly always is placed at the entrance to the nave. If Baptism is really important in The Methodist Church, why in heaven's name can't we say so? Since Baptism cannot express its fundamental value through constant use, its importance must be stressed by other means:

1. The font can be made visually prominent by size.
2. It can be made prominent by locating it in a dignified position, either in the narthex or in an area of the chancel where it is accorded sufficient space to make its significance architecturally expressive.
3. It can be made sculpturally beautiful.

The actual Baptism service need not take place in the narthex if the font is located there. When a movable bowl is provided, it can be placed on a cushion, held by an acolyte (if you are a high-church Methodist) or by a layman (if you are not) and moved to some suitable area in front of the congregation.

### Pear-Shaped or Square-Shaped?

No single matter has more influence on the shape of a church than the location of the choir and organ. Questions of both sight and sound are involved. Locating the choir in a rear gallery is acoustically satisfactory, but many Methodists want to see the singers, if this can be accomplished unobtrusively.

A choir located in one of the transepts (crossarms) of a cross-shaped church cannot be heard effectively unless the side walls are sloped and the space made very shallow. A zigzag form proved satisfactory at First Methodist Church, Adrian, Mich. But it is difficult to imagine such elements incorporated into any traditional type of church building. Aside from theological considerations, designing a structure in which good singing, good music, and good speaking can be heard well produces church shapes quite different from the familiar colonial and pseudo-Gothic.

Nobody loves the choir director when he detracts from the worship by waving his arms. But all choirs, even good ones, need direction. If the choir is located in the rear, this visual problem is eliminated, but no one has come up with a very good answer if the choir is in or near the chancel. One of the best solutions

we have tried is at First Methodist, Orlando, Fla., where the choir is at one side of the chancel, and the console and director are behind a large pulpit, hidden from worshipers but in full view of the choir.

### Church-in-the-Round

An obviously uncomplicated answer to the gathering-around principle is the church-in-the-round design such as Alden Dow's Lutheran church in Midland, Mich. Unfortunately, a round church, especially one with a dome on it, represents the worst possible shape acoustically. One church recently erected on this principle probably reached the epitome of buildings shaped for bad listening. A cheery "hello" brings back four distinct "hellos" in return.

If we are to be a gathered people, I believe we can speak in more practical terms if we design our structures so they can be characterized as "churches in the half-round." Examples are First Methodist, Wichita, Kans., and St. Luke's Methodist, Oklahoma City.

Are we returning to the Akron plan? There are signs that a strong movement in that direction could take place. Actually there was nothing wrong with the idea. It failed for several reasons. In the first place, it takes centuries to change the popular image of what a church ought to look like. In the second place, Akron-plan churches in America were designed, generally, for noncritical congregations which had little concern for beauty.

An architectural concept for the Protestant church is struggling again to emerge, and sophisticated versions of the Akron plan may be the answer. The 1920-1950 American revival of Gothic and colonial forms was the inevitable step backward; we are now taking a faltering step forward.

### The Worship Focus

Someone described a worship focus as "something to look at to make you feel religious when you don't like the sermon." In the days of the Akron plan, the worship focus was the choir—or the gilded organ pipes. I doubt if either made anyone feel religious. In recent years, the worship focus has meant: (a) a window, (b) a dossal (cloth drape), (c) a reredos (wooden or stone backdrop for the altar, often elaborately carved), or (d) a large cross.

But congregations might logically ask: Why is a worship focus needed at all? Should not the focus rest where the activity occurs—at the pulpit, the table, or the font? If the answer to this latter question is yes, an entirely new type of church ensues. A great and peaceful calm descends upon the chancel, particularly if the choir is located elsewhere. Nearly every important new church in Europe has been designed on this principle. Since some of them are powerful architectural statements, this lack of clutter, this chaste simplicity, this stately dignity makes many of our American churches seem childish and futile.

### Altar or Table?

Do Methodists use an altar or a Communion table? Thirty-five years ago the term "altar" (as well as the altar form) was virtually unknown to American Meth-

odists. Today the question is less easily answered. Many Methodist ministers speak freely of "the altar," and in some cases architects hear strident demands for the sarcophagus shape which characterizes an altar.

Some say the altar form originated in the catacombs where sarcophagi were used to hold the Communion elements; others say it was borrowed from the Jews. When Jesus partook of the Last Supper, it was in celebration of the feast of the Jewish Passover. It was a meal with food and drink, not a symbolic ritual, and presumably the disciples sat around the table.

In the early church, the altar actually was a reliquary—a depository for bones, a literal tomb. No important church existed without the bones of a martyr being deposited in its altar. During the Reformation, many Roman Catholic forms were abandoned, and the table began to replace the altar.

What is correct for present-day Methodist churches? The denomination has no rubric for any particular form, but the holy table is being seen less and less frequently against the rear chancel wall. Often today the Communion rail completely surrounds the table so that communicants may gather around and enjoy full participation in the act of Communion, a privilege partially denied them when they knelt before a rail at the entrance to the chancel. Interesting examples of this idea are Christ Methodist Church, Pittsburgh, and Wesley Methodist Church at the University of Illinois.

If traditional heritage is to be looked upon as canon for rationalizing present practices as to the use and character of the holy table, to whom shall we look for guidance? To Methodist founder John Wesley, who had a strong devotion to the Sacraments and their formalization as practiced in the Anglican church? Or to Francis Asbury, who brought American Methodism into flower in religious structures characterized by informal tables?

Does the altar suggest a symbolic power to mold a group of individuals into a religious community in a fashion which is not possible with a table? As we see current Methodist practices, the answer may be yes.

T. Norman Mansell, prominent church architect, suggests that we end the controversy by coining a new word, *atable*, and design it as we see fit. My own feeling is that the term "altar" bears too much a connotation of salvation through sacrifice. The table's principal purpose in a Methodist church is as a resting place for the Communion vessels. I see a strong possibility that we inadvertently inherited the altar of Abraham and Isaac and pressed it into service for another type of celebration.

I am not foolish enough to believe that architecture, in itself, has great significance in creating Christians in the fullest sense. A moving, sincere, and profoundly religious service may be held in almost any place. But worship practices change in seemingly endless, restless search for ultimate values.

It does seem to me, however, that we Protestants should see ourselves for what we are and seek a worship environment which is sensibly adapted to the kind of services which best serve our needs. Architecture can seldom be "right" or "wrong." It should only strive to be vital! □

## Distinctive NEW Churches

AS MR. Wagoner observes in the foregoing article, a Protestant church form is struggling to emerge. On the following pages appear evidences of how that struggle is taking place within Methodism. Here are five new churches, each representing a distinctively different approach to the quest for a church design relevant to the 1960s. Together they speak of the broad spectrum of our church—its rich geographic, historic, and economic variety. None of these congregations would contend they have found complete answers to all their questions. Each building committee would do some things differently if it were to start again. But the results of their work—the churches themselves—testify to the vitality and seriousness of their search. For insights into the thinking of pastors and laymen who produced these buildings, see "The Ideas Behind Them," pages 43-46.

—Your Editors



*Symbolically, worshipers see the world through the shape of the cross.*



## Bloomfield Methodist Church

Bloomfield, Connecticut

METHODISTS of Bloomfield worshiped in their new sanctuary for the first time on May 17, four years after the congregation was organized. The octagonal chapel and adjoining fan-shaped educational unit, erected on a six-acre site, cost \$75,000. The site was purchased in 1960 for \$32,000. The sanctuary, with seating in a three-quarter circle arrangement, has space for 90 persons, including the choir as a part of the congregation. A square, white-marble Communion table is central to the chancel arrangement, its style and shape reminiscent of the tombs in Roman catacombs around which early Christians gathered to worship and on which they celebrated the Lord's Supper.

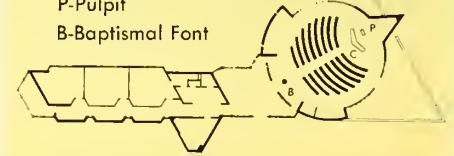
*In profile, the church's gently sloping roof rises to 19 feet over the sanctuary window.*



## Good Shepherd Methodist Church Park Ridge, Illinois

Architects: Stade, Dolan, and Anderson

C-Communion Table  
P-Pulpit  
B-Baptismal Font



GOOD SHEPHERD Methodist Church is a building at once traditional and contemporary. Although built of modern materials with up-to-date construction techniques, it reveals in the circular design of its sanctuary the effort of the congregation to stress an ancient Christian principle: that corporate worship is the gathering together of the family of God around the focal point of the Lord's table. Chief focus of the sanctuary is a sweeping Communion table, shaped in a broad V, at which communicants kneel to receive elements of the Lord's Supper. There is no chancel rail.

Inside and out, the church is distinctive not only for its shapes but for its textures. Walls of red clinker brick, laid in irregular patterns, harmonize with thick shake shingles of the roof. Walls and roof contrast sharply with large clear-glass windows.

The building, completed late in 1963, cost \$217,000 with furnishings. It includes sanctuary, educational-administrative wing, and fellowship hall.

*A flaming staff, symbol of Christ the Good Shepherd, is carved on the Communion table above the familiar text: "I am the Good Shepherd; my sheep hear my voice."*





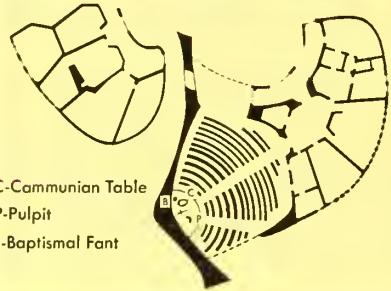
*Seen from behind the pulpit, the sanctuary rises to its pinnacle over the heads of front-row worshipers. The circular pattern of the room is broken only by the niche which houses the chancel area from which this scene was photographed.*

*Location of the baptismal font, just inside the sanctuary entrance, is a symbol of entry into the family of God. At Baptisms, always conducted as part of a Sunday service, members of the congregation turn in their places as a gesture of welcome.*





Architects: James Reece Pratt and John Harold Box



## St. Stephen Methodist Church

Mesquite, Texas

**N**O NEW BUILDING in Methodism has excited more interest than St. Stephen Church in Mesquite, a Dallas suburb. Among the architecturally curious, the church demands attention because its construction employed a new material never before used in any building. Called "Archilithies," the material is sprayed a quarter-inch thick on both sides of concrete block walls laid without mortar. In drying, it bonds itself to the blocks and hardens to form a firm wall.

But aside from the unusual character of the materials they used and the unusual free-form shape of their building, members of the St. Stephen congregation are satisfied that they have erected a house of worship which is far more than an architectural novelty. In its

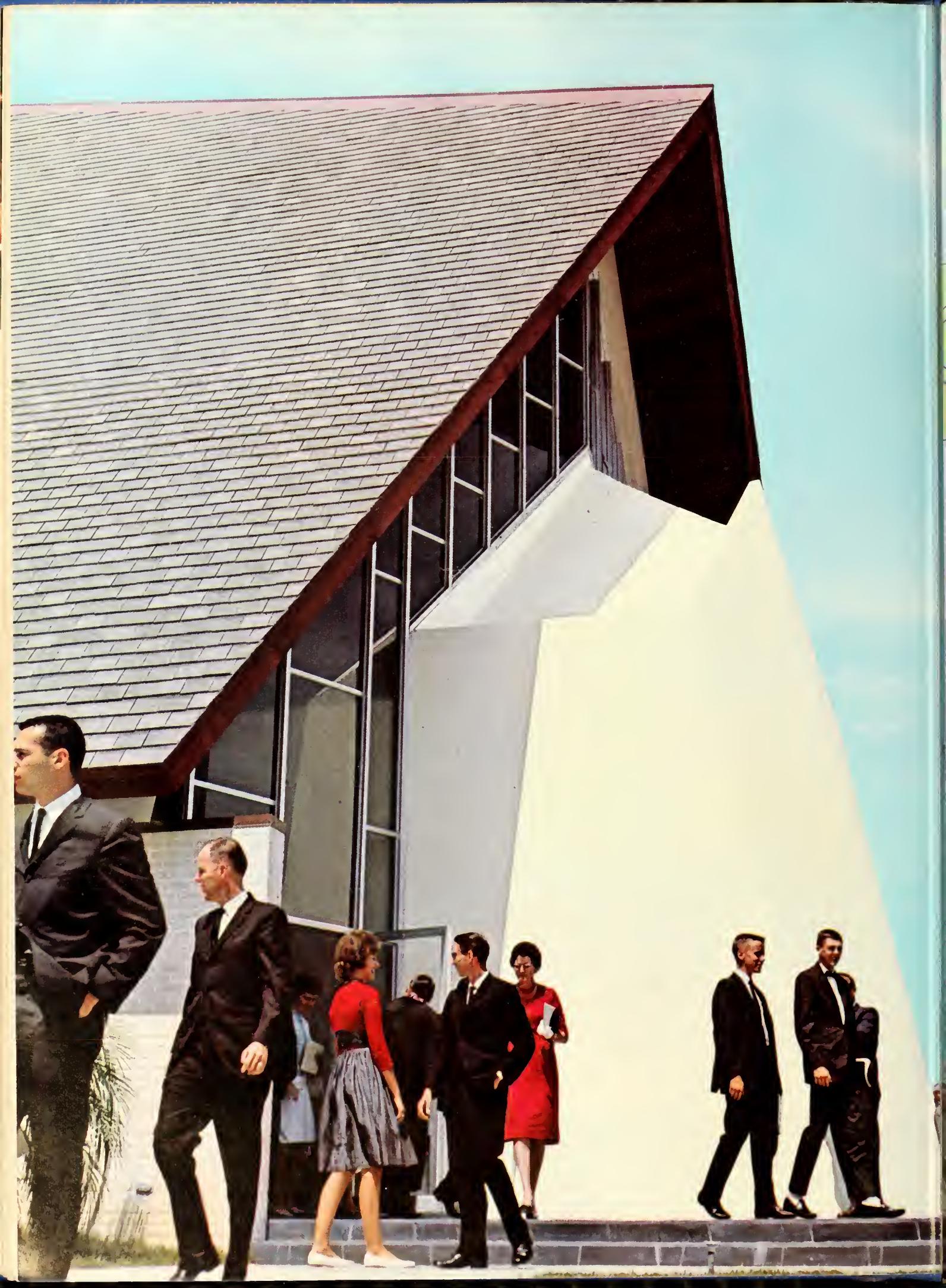
sculptured style, made possible by the flexibility of the building method, the new church has been called both ultramodern and "very ancient looking." To the members, its appearance suggests "a mighty fortress." Appropriately, ground was broken for its construction on Reformation Sunday, October 29, 1961. The first service of worship was held December 2, 1962.

Built and furnished at a total cost of about \$160,000, St. Stephen Church has 12,000 square feet of floor space. Its six-acre site was purchased in 1957 for \$12,500 by the Dallas Board of Church Extension, two years before the congregation was organized. The present structure represents about one third of the plan which the congregation hopes ultimately to complete.



From the earliest stages, St. Stephen planners stressed that building a church is primarily a theological task, and that to have integrity, a church's architecture should reveal what its members believe about the worship of God. The so-called "tower wall" (above) forms the backdrop for the sanctuary worship center (right) with a large wooden cross as the dominant symbol. Beneath the cross, equal prominence is given to pulpit, baptismal font, and Communion table, representing the threefold ministry of Christ. Elsewhere in the building, ancient Christian symbols appear in designs of windows in the 60-seat chapel (opposite page). The building's fortress-like appearance (below) is accentuated in this picture which was taken just as night was falling.

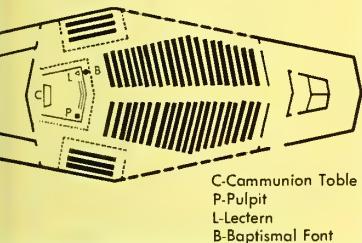




# Manhattan Avenue Methodist Church

## Tampa, Florida

Architects: McLane, Ronon, and Associates



was occupied in August, 1956, and a second classroom unit was opened in January, 1959. The building program climaxed last December with completion of a 500-seat sanctuary. Its cost, with furnishings: \$230,000.

Dominated by an enveloping roof and large "pylons" at each end, the structure is supported by 10 steel-reinforced concrete arches which were poured on the site and weigh 32 tons each. From inside, the roof seems to float, separated from the walls by a broad band of glass.

Arrangement of the sanctuary, whose shape approximates that of a boat, is based on the planners' effort to blend sacramental and prophetic aspects of the church's ministry. A freestanding altar is at the center of the elevated, divided chancel. The chancel rail is broken at the center so that nothing separates worshipers from the altar.



*All lines of the new building's angular walls and its expansive roof rise to the cross at the roof's apex.*



*On the freestanding altar, an open Bible emphasizes centrality of the Word. A suspended cross and ring symbolize Christ the King.*



*Kneeling benches, believed to be unique in Methodism, have gained increasing use by Manhattan Avenue worshipers.*



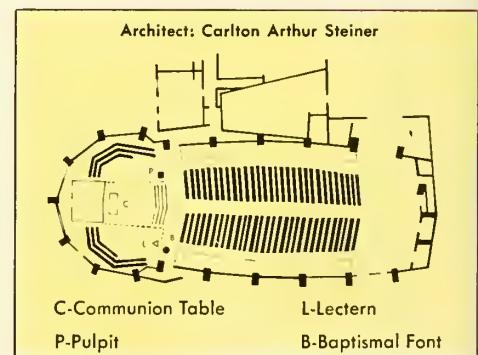
Two years under construction, the \$1,300,000 First Church of Palo Alto is strikingly beautiful in form and color, yet basically simple in symbolism. Beige coloring added warmth to its soaring concrete roof.

## First Methodist Church, Palo Alto, California

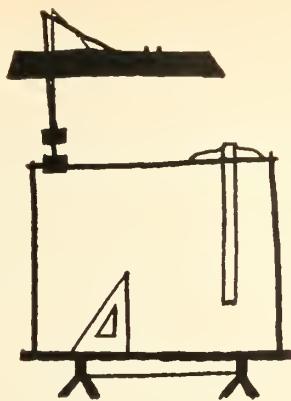


**F**IRST CHURCH of Palo Alto, which opened May 5, 1963, is the work of a long-established congregation which faced a difficult choice. Needing additional space, the church could have moved to a new suburban location—or rebuilt on the downtown site occupied by Methodists since 1896. The congregation decided to stay put.

The final service in the former church, then 47 years old, was held on Easter Sunday, 1961. It was followed by two years of services in a nearby theater, with church-school classes meeting at four different locations around the city.

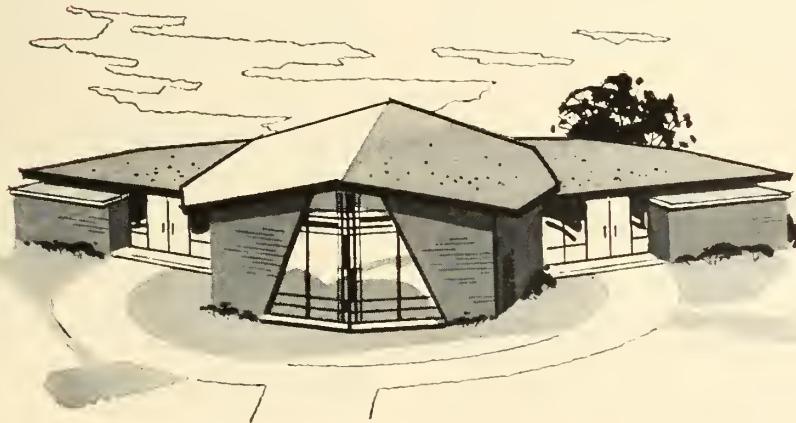


In addition to funds on hand, \$700,000 in bonds were sold outside the area to be retired in a maximum of 13 years. Meanwhile, the church has continued its strong benevolence program—including a gift of \$55,000 to purchase property for a new Methodist congregation.



# The IDEAS Behind Them

*A church is more than a structure to house group functions. Behind the five distinctive new churches pictured on the preceding pages lie months of rigorous study by congregations seeking to give substance to their ideas about the worship of God.*



## *They sought a building with meaning*

*Bloomfield Methodist Church, Bloomfield, Conn.*

PLANNERS of the new Methodist church of Bloomfield, Conn., began their task with a clear purpose: "To create a building which has meaning and one in which our spirits are drawn to the eternal Christ as we worship together . . ."

How well they succeeded in their high goal probably will not be known fully until the structure [see page 35] they planned has been in use several years. But beyond doubt, they did their work carefully.

The Bloomfield church, reestablished as a Methodist congregation in 1960 after 38 years as part of a federated church, began preparations to build while conducting worship services in a school. Less than a year after its formation, the church named a policy and planning committee to begin deciding what kind of building best would fit its needs for worship, education, and fellowship. The Rev. David S. Benedict then was pastor.

For more than a year, questions of shape, style, and size were pondered—before an architect was selected. Design of the chancel area was a foremost consideration, and to help members reach agreement, an elaborate rating sheet was devised to measure each of five different proposed floor plans.

Some suggestion of the study which went into the planning is evident from sample questions on the rating sheet: "Which design best strengthens [the worshiper's] communion with God in Christ and the fellowship of the people? Which keeps the preaching of the Word central, dominant, distinctive? Which keeps the baptismal font central to the congregation and nearest the entrance?"

The chancel design finally chosen as the best answer to these and other questions is circular, with the congregation arranged in a three-quarter arc around it. The choir, near the chancel on one side, is part of the worshiping congregation yet placed so as to enhance and extend the praise and responses of the entire group. As seen by the Bloomfield planners, this seating plan around the holy table gives mean-

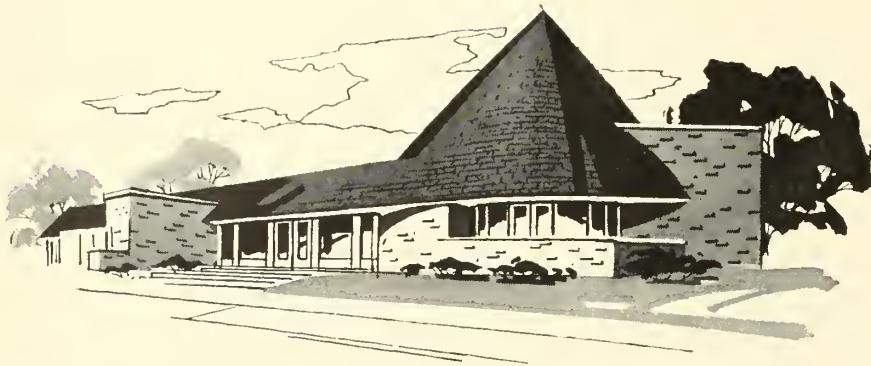
ing to the basic affirmation that "there is life for the believer only in relationship to and through the Christ with others, never alone."

The worshiper entering the sanctuary from the educational and fellowship area sees first the baptismal font at the head of the center aisle, symbolic of the individual's

entry into Christian faith. Beyond is the Communion table, central focus of the faith, encircled by a kneeling rail. The pulpit, slightly raised, stands behind the table and the rail.

"As the people look out from worship to the world," present Pastor Fred Clark explains, "they look

through the large chancel window with its center panes of colored glass in the shape of the cross. Symbolically they look through the cross, giving them direction as they move from worship into the world to serve. It is also a symbol of invitation to those outside to enter and worship." □



## *The audience of worship is God*

*Good Shepherd Methodist Church, Park Ridge, Ill.*

LIKE MANY other churches built by young congregations, Good Shepherd Methodist is a first unit. Its planners never have questioned that a larger sanctuary and other facilities someday will be needed. But even though they foresaw eventual change in the uses their building will serve, they agreed early that the first unit should be a church complete in itself [see pages 36-37].

As Building Chairman Kenneth Lee explains, "We took seriously the advice of a church leader who told us, 'Never lose sight of the fact that if you do not have an area designed specifically for worship, if you get by with some makeshift arrangement, many young people never will know what a worship area looks like.'"

Even if a visitor finds the Good Shepherd sanctuary unconventional and strangely different from any other he has entered, he can scarcely doubt that it is a room designed for Christian worship. At its completion, the Rev. Roy W. Larson, first pastor, described it as "theologically conceived, liturgically oriented, and architecturally distinctive." His successor since early this year, the Rev. David

Chaney, says, "Worshiping at Good Shepherd is a vital and intimate encounter with both fellowman and God."

Basic to the sanctuary's circular design is the idea that the "audience" of a worship service is not the persons who come together, but rather it is God who hears. Although the broad Communion table on which the Bible rests is the room's dominant element, closeness of the pulpit, the planners feel, implies an interweaving of the sermon into total worship service—not a climax to which all else is preliminary.

Arrangement of the worshipers implies the gathering of God's people around the table of the Lord. Choir members, who wear no robes to cover their normal clothing, sing from a rear alcove as part of the gathered congregation. Placement of the baptismal font near the sanctuary entrance develops the theme that the congregation is the family of God and that Baptism symbolizes entry into the family circle.

Except for the warm tones of red brick and wood, the Park Ridge sanctuary has few colors. One is provided by the "liturgical flags," narrow, handwoven draperies,

which hang in the chancel niche. Custom-designed in the four liturgical colors of the Christian year, each bears symbols appropriate to the seasons they are used, and each is matched by the pastor's stole.

Despite the stress which the Good Shepherd building places on having separate spaces for worship, education and fellowship, as a whole it has uncommon unity of material and design. Even its roof line suggests the intimate relationship between Christian education and worship, flowing smoothly from the educational-administrative wing into the sanctuary's conical peak.

Selection of the circular plan was not an easy decision for the Park Ridge group. Its first suggestion brought unenthusiastic response, but a study of church history convinced building-committee members of the historic rootage for such a plan in early Christian practice. There seems little doubt that when the congregation needs greater space, a similar gathered-family structure will emerge. □

## *Its free-form style is more sculptured than architectural*

*St. Stephen Methodist Church  
Mesquite, Texas*

BEFORE construction of their unusual new church was started late in 1961, members of St. Stephen Methodist Church declared their belief that "Christian tradition must be interpreted in a fresh and creative way." Whatever else outsiders may think of the striking church which these Texans now have built, it is undeniably a "fresh" architectural expression.

Like several new churches in

Europe and South America, St. Stephen Church seems more a piece of sculpture than an architectural structure. In this country, it is a pioneering effort in this free-form style.

A basis premise on which the church was designed is expressed by Pastor William K. McElvaney when he describes the congregation's study of church architecture before building plans took shape. "We attempted to show that churches have had many varying shapes down through history, that there is no 'proper' prototype. This enabled our people to see architecture as primarily a theological task that demands renewed expression in every generation—particularly our own."

In addition to the study of architectural history which involved the entire congregation, the church's building committee spent many months versing itself on questions of worship, liturgy, and church design. Its 40-page report began with a statement of "who we understand ourselves to be."

Out of such study grew concepts for a church plant which ultimate-



ly will have three separate units surrounding an open court or atrium. The floor plan and pictures on pages 38 and 39 show the one full unit and the portion of a second which have been built.

The large room which now serves as St. Stephen's sanctuary eventually will be its fellowship hall. It now is used for both worship and fellowship purposes, and in view of this dual function, it incorporates remarkably well the spirit of worship intended for the yet-to-be built sanctuary unit.

Each of the three large "liturgical pieces"—as members call the massive pulpit, Communion table, and baptismal font—is freestanding, clearly possessing a character of its own. Yet, all three, made of the same wood and similarly carved in a coarse-textured finish, suggest "an

integration of fullness in Christ's ministry." No offering plates, candles, or flowers ever are placed on the Communion table, and even when it is used during monthly Communion services, only the elements, never the table itself, are covered. A wall niche serves as repository for offering plates.

At the time of the church's consecration, eminent theologian Paul Tillich said of St. Stephen: "Without the courage to trespass traditional bounds and the risk to fail, none of the great architectural creations of the past would have come into existence. The design for St. Stephen Methodist Church is such a courageous step in our time."

Of the risk they took, the Mesquite congregation said: "All of this we offer to God as a gift of creative stewardship." □

## *An open Bible links altar and pulpit*

*Manhattan Avenue Methodist Church, Tampa, Fla.*

ARCHITECT Frank McLane, Jr., had designed more than 35 religious buildings before he was called to work with planners of Manhattan Avenue Methodist Church. He later described his work with the Tampa church as "by far the most rewarding, not only as a professional relationship, but as a

personal religious experience." One reason for the architect's satisfaction may have been that Manhattan Avenue planners had done their homework well.

To prepare for the task of deciding what kind of church to build, members of the planning committee spent many months individually

studying as many as a dozen books on church architecture, visiting other churches, and discussing their findings together. Each filled out an extensive questionnaire, giving reasons for his answers to such questions as: Shall we have a central pulpit or divided chancel? Where should the choir be located? To what extent should symbolism be used? Should there be kneeling benches with the pews?

The plan they finally adopted [see pages 40 and 41] is distinctive more for its variations on traditional architectural themes than for departure from the traditions themselves. It is, for example, an altar-centered sanctuary—but the 12½-foot altar is freestanding, not placed against the chancel's rear wall nor backed by carved reredos or dossal drape. The chancel is divided to provide for both pulpit and lectern—but choir space is outside the chancel in two facing "transepts" which give the floor plan its boat-like shape. A long center aisle divides congregational seating in



the nave—but pews are angled so that all worshipers face the central altar.

Two of the sanctuary's features, unusual for a Methodist house of worship, are more appropriately considered furnishings than parts of the architectural design. One is the credence table which stands behind the altar to support such objects as flower urns and empty offering plates which members feel should not be placed upon the altar itself. The other, of course, is the kneelers attached to each pew. Their inclusion grew from the planners' conviction that in services of

Holy Communion, all worshipers should be able to make their prayer of General Confession "devoutly kneeling" as Methodist ritual provides. Increasingly, members have come to use them for other prayers as well.

The Manhattan Avenue plan for altar-centered worship was in itself a departure from strong regional tradition which places special stress on Methodist preaching of the Word. Rather than diminishing the importance of the preached Word, however, planners feel the central altar and the open Bible upon it serve as a means of blending sacra-

mental and prophetic aspects of the church's ministry. This was a primary goal of their work. The open Bible particularly is seen as a link between the preaching ministry and liturgical forms which the altar represents. Yet, by its own impressive size and shape, the Manhattan Avenue pulpit leaves little doubt of the importance which this congregation places on their pastor's role as prophet.

The Rev. Jiles E. Kirkland, who filled the pastoral role while the sanctuary was being designed and built, was succeeded this year by the Rev. Joseph W. Jones. □



## *Light and color give unusual warmth*

*First Methodist Church, Palo Alto, Calif.*

FIRST Methodist Church of Palo Alto lost the services of its long-time pastor, R. Marvin Stuart, this year when the Western Jurisdiction elected him a bishop. As he assumed his new post as head of the church's Denver Area, Palo Alto Methodists had tangible evidence that his 22-year pastorate had been fruitful years for the congregation. They had brought to completion one of the most impressive building programs undertaken by a Methodist congregation in recent years [see page 42].

Leaders of the Palo Alto church began in 1956 to consider seriously the future of Methodism in their growing community. Through a diligently researched study, prepared by a long-range planning committee, they recognized broad responsibilities for the First Church congregation—not only for its own need of additional space but also

the need to strengthen and establish other Methodist churches. The official board, accordingly, allocated \$55,000 in benevolence funds to purchase property for one new church and \$31,000 to assist a second church expand its plant.

To meet pressing demands on its own facilities, the congregation confirmed an earlier decision to remain in Palo Alto's downtown area. They would raze the old but outgrown church built in 1914 and construct a new sanctuary and chapel to adjoin the educational unit erected in 1952.

Four years in the planning and two years under construction, the new church they built is essentially faithful to liturgical tradition, but its execution is strikingly modern. In spite of its size (the nave seats 700, the balcony 200), this is a sanctuary of unusual warmth. Color both in its many windows and its

concrete roof contributes to a feeling of closeness despite its 73-foot height.

The divided chancel has both pulpit and lectern, and the baptismal font, though elevated to special prominence, is placed outside the chancel rail below the lectern. The Communion table, of white marble matching the font, is a freestanding element, unlike the altar which rested against the chancel wall of the old Palo Alto sanctuary.

Symbolism is simple. Except for the large cross which is the chancel's focal point, only one other symbol is extensively used—the circle, standing for the eternity of God. As Bishop Stuart explains, "We regard the church itself as a symbol. The few others are self-explanatory, and they do what symbols ought to do—simply remind the worshiper of the presence of God."

The church offers great flexibility for music with a large new organ in the chancel and the old instrument installed above the balcony. For special occasions, space in balcony and chancel allows varied use of six choirs. In normal services, the singers are inconspicuous, seated in the chancel opposite the pulpit.

Unlike other new churches in this TOGETHER selection, First Church is a congregation with a relatively long history. As a means of retaining continuity with its own past, windows, chancel furniture, and pews from the former sanctuary are in the new 140-seat chapel. Bishop Stuart's successor as pastor is Dr. Theodore H. Palmquist. □

# Your Role As a LAYMAN

By NEWMAN CRYER, Associate Editor

You may be shocked to learn that many laymen today see their role in a way that disagrees with both New Testament and Reformation concepts. But that is a trend reported in many recent books, whose authors tell how laymen again are becoming first-class citizens of the church.

ASK JOE Churchman if he is a Christian, and there is a good chance he'll say, "Well, yes, I'm a member down at the corner of First and Main."

He probably can tell you the size of his church's budget, how many members it has, and about the debt still remaining on the new education unit. His idea of "working for the church" is ushering, occasionally helping wash walls or rake leaves at the church or the parsonage, and perhaps once a year soliciting budget pledges.

In thinking of the church in terms of statistics, programs, and organization, Joe is typical of most church members today. As Methodist Pastor Robert A. Raines puts it in *New Life in the Church* (Harper & Row, \$3): "We pose for ourselves numerical goals which become the substitute for our reconciling thrust into the world."

Joe Churchman figures into this not as an equal partner in the biblical "royal priesthood" of all believers but as a layman sent out by his minister to round up people (evangelism) and dollars (stewardship) as his contribution to the church. A British Methodist minister calls this being an "unpaid sheep dog for his pastor."

But this is changing. One of the exciting trends in Christianity since the end of World War II has been an increasing recognition that laymen ought not to be second-class citizens of the church. And a steady stream of books continues to cast bright light on this cornerstone of Protestant belief that has languished in shadows since the Reformation.

#### An Old-New Role

Ever since Jesus chose the first apostles, laymen have made up the majority of church members. But most of the church's history has seen it divided into two distinct classes, with a ruling clergy dominating a subordinate laity. Out-front thinkers now are saying that if today's church is to penetrate the alienated industrial world of the great city, its shock troops must be converted laymen.

A foreshadowing of the new emphasis came in the Methodist heritage when John Wesley accepted lay preachers and class meetings led by laymen in Methodist societies.

A floodgate for current dialogue in the United States about the role of laymen was opened in 1958 in a series of lectures at England's

Cambridge University, later published in *A Theology of the Laity* (Westminster, \$3), by Hendrik Kraemer, a Dutch lay theologian. Among his credentials were experience as a missionary, founder of a lay center called *Kerk en Wereld* in Holland, director of the Ecumenical Institute at Château de Bossey in Switzerland, and a close look at the ugly face of nazism from inside Buchenwald prison.

In his book, he considers a theology of the laity for our time that will restore to the church a New Testament understanding of the role of laymen and ministers. Roman Catholics had made a start in such books as *Lay People in the Church* (Newman, \$6.75), by a French priest, Yves Congar. But Kraemer's book is a clear challenge to Protestants to do something about a much-discussed Reformation principle that was never quite taken seriously.

#### The Church-World Dichotomy

Today's thoughtful layman tends to develop a split pattern of life, adeptly described by Frederick K. Wentz in *The Layman's Role Today* (Doubleday, \$4.95). This layman is unable to see any relationship between what happens to

him at worship on Sunday and at work the rest of the week. Most of his time in the church is spent in busywork that has little to do with equipping him for mission, witness, and service.

Some churchmen, Wentz points out, live by the world's patterns, trying only to "keep up with the Joneses." Others, more intent on being Christian, keep their spiritual life separated from their material life, with inner decisions taking place in the former and seldom touching the latter. These, and others, find it reduces tension between church and world to divide their lives into private and public compartments. And there are some who "escape into religion" by diving head over heels into church activity, much of it meaningless, to the neglect of meaningful witness outside the church.

The ministry of the laity being outlined by contemporary writers calls for a role similar to that of early Christians, adapted to needs and challenges of the 20th century. Laymen, say these writers, should bear a full share of responsibility for the church's government, planning, administration, pastoral oversight, and the use of special gifts and talents. But their main role would be in the workaday world.

How would this come about? Ideally, by each layman's pattern of life becoming a rhythm of refreshment and training within the church, alternating with his ministry of doing his worldly job as a Christian vocation. The layman's work, as a Christian, would get him involved in community organizations, polities, and a creative use of leisure time.

The health of the church, an essential consideration for all laymen, has been astutely diagnosed by a friendly French critic and writer, Denis de Rongemont, in *The Christian Opportunity* (Holt, Rinehart, Winston, \$4.50). Churches have become morality clubs, he says, and the morality is distinctly middle class. Preachers who tell their congregations in effect that Christianity is "the best system of life"—that it will prevent strikes, maintain health, and encourage careers—are dealing in heresy, says De Rongemont. He sees two alternatives for

the church today: either to go back to sleep or to take the offensive.

### Biblical Roots

The biblical idea of ministry of the laity was rediscovered in principle in the Protestant Reformation of the 16th century, when Martin Luther and others stressed the universal priesthood of believers and the individual's right to interpret Scripture. But there was a germ of individualism and equalitarianism here, says Dr. Kraemer, which does not entirely agree with the "royal priesthood" view of 1 Peter 2:9, or the idea of brotherhood expressed in 1 Corinthians 12.

The ministry of the laity means that the whole church shares in Christ's ministry to the world. All baptized Christians are members of the *laos*, the Greek word of the New Testament meaning "the whole people." As applied to the Christian church, the Greek phrase *ho laos tou Theou* means "the people of God." Thus the laity includes both clergymen and laymen, both men and women.

Only on the basis of being a member of the laity can a Christian get more specific qualifications, such as being ordained as a clergymen. This view recognizes many kinds of Christian ministry, but specifies that all are full time, whatever the vocation, and whether inside or outside the church organization.

During the Reformation, Protestants fought the Roman Catholic view that lay people always form a subordinate order in the church. The prevailing view today recognizes an ordained clergy as desirable for the well-being of the church but not essential for its existence.

Methodism has taken this view, recognizing no distinction in kind between clergy and laity. The denomination has been accused,

"... if the Christian witness is to penetrate into all those areas where the work of the world is carried on, it must be carried there by laymen."

—*The New Delhi Report*  
(W. A. Visser 't Hooft, Editor,  
By permission, Association Press)

however, of acting much of the time as though the clergy were a separate order of people. A few writers, such as Presbyterian Arnold B. Come in *Agents of Reconciliation* (Westminster, revised, \$1.95), again are proposing complete abandonment of all distinctions between laymen and ministers.

### The Ecumenical Scene

The importance of the laity has been recognized by the modern ecumenical movement of churches toward understanding and unity on a worldwide basis. The first stirrings of concern were expressed by men like Methodist layman John R. Mott, who helped pioneer the missionary emphasis of the 1930s [see *John R. Mott: Spokesman for Ecumenicity*, September, 1963, page 28]. Then J. H. Oldham, a Scottish Presbyterian, pointed up the crucial role of the laity in a world Conference on Life and Work at Oxford, England, in 1937.

A year after the World Council of Churches was organized in 1948, a secretariat for laymen's work was created. Under its sponsorship, the first North American Laymen's Conference was held in 1952 at Buffalo, N.Y., on the theme, *The Christian in His Daily Work*.

The lay-work secretariat was replaced by a regular Department of the Laity at the Second Assembly of the World Council, at Evanston, Ill., in 1954. The task of this department is to help laymen rediscover daily work as a Christian vocation. A vital ministry of the laity would help renew the church and recover a lost Protestant emphasis.

The new emphasis is not on getting more status for laymen, reports of the Third Assembly of the World Council of Churches in 1961 in New Delhi, India, stressed. The focus is on deeper understanding and fuller development of "the varied gifts and ministries of all members of the Body of Christ."

Today's laymen are called on to provide a two-way channel of communication between church and world, to act as salt, or leaven, in their relationships with the "happy pagans" they contact everyday. By being the church, they will take stands, get involved in politics,

housing, race relations, whatever needs doing in their communities.

### Lessons From Europe

Steps toward renewal of the church in Europe grew out of its struggle with Hitler's Germany. The turning point came in 1934 at Barmen (now Wuppertal), in the heart of the Ruhr industrial district, when leaders of German Protestantism were ready to capitulate to Hitler. A dissenting group, however, prepared a six-point manifesto which condemned collaboration with the Nazis. Basically, it called for ministers and laymen "to obey God rather than men."

This act separated the "tough" Christians—those who committed honor, goods, families, and fortunes to the cause of Christ—from the well-meaning "soft" Christians who were unable to distinguish emotions which welled up in a religious meeting from the surging feelings aroused by a Nazi party rally.

When German Protestantism collapsed with this split, earnest Christians went back to their Bibles. This exciting story is told by Franklin H. Littell in *The German Phoenix* (Doubleday: 1960). In Germany as in other parts of the world, today's freshest Christian thought began with rediscovery of the Bible, proceeded to rediscovery of the church, and went still farther to a rediscovery of the laity—who are the church.

Postwar Europe also spawned the *Kirchentag*—literally, "church day," a giant Christian rally. It has tried to deal with real questions of laymen in fresh, creative ways.

*Kirchentag* was born in a Russian slave-labor camp, where dozens perished daily from cold and discouragement. With no clergymen available, Reinold von Thadden, son of a noble family in Pomerania, began working with a small group of fellow prisoners, to discover the Gospel's helping power.

As he tells the story, "During a sleepless night, I saw the image of the *Kirchentag* for the first time . . . I asked myself openly if this were not exactly what the present situation required of us as Christians." In the winter of 1945 a U.S. Army colonel, Francis Piekens Miller, found Von Thadden in Ber-

"The clear demand of missions is that the multiplicity of congregational organizations be eliminated. A missionary congregation does not need a women's missionary society, but women engaged in mission. For male fellowship, let the men join the Rotary or the union and in that context become salt that preserves the secular structures of community."

—*The Congregation in Mission*  
(By George W. Webber. Used by permission of Abingdon Press)

lin, near death and weighing 97 pounds, and saved his life.

In 1959, the first *Kirchentag* rally was held in Hanover, with Von Thadden as its leader. Its aim was to enliven laymen in the local churches. They were to be participants, not mere spectators, in witnessing to the Christian faith. At the closing session of a *Kirchentag* in Leipzig in 1954, some 650,000 Christians from both sides of the Iron Curtain joined in singing *Be Joyous in Hope*.

### New Forms for Renewal

A pioneer experiment in church renewal was the Sigtuna Foundation of Sweden, founded in 1915 by Manfred Bjorkquist and others. Created as a center where persons of differing views could come to talk in a neutral atmosphere, its first task was not conversion, but conversation—to foster creative encounter between church and culture.

More than 40 renewal centers of various kinds since have sprung up in Europe. A few Protestant brotherhoods and sisterhoods have been formed, not as separate societies alongside the church but as examples showing how the church can serve the world.

Evangelical academies have sprung up in many places to foster conversation among Christians on their faith and its application in the world. The first was founded at Bad Boll, near Stuttgart in Germany, by Eberhard Müller and Helmut Thielicke. Periodic conferences are held for members of various occupational groups.

Lay institutes have helped European laymen put their faith into action on public issues. Operating somewhat like American night schools or adult-education classes, they have given many people, normally excluded from universities,

opportunity to read, discuss, study and think. They have brought demoralized professional people together for meaningful fellowship and introduced Christian cell groups to factory laborers, civil servants, and other groups.

England has recovered the idea of "the church in the house," as distinguished from the congregation assembling only on Sunday in the sanctuary on the corner. John A. T. Robinson, the bishop of Woolwich, says in his book *On Being the Church in the World* (Westminster, \$3.50) it is one of the most important things happening in the Church of England today: "It was what John Wesley meant when he insisted that every Methodist—that is to say, every methodical Anglican—must be a member of a class meeting."

One danger of the house church, Bishop Robinson warns, is that it will become simply another institutionalized technique of evangelism, losing its spontaneity and deeper value.

### U.S. Pacesetters

In the United States, where lay activity has been much greater than in Europe, laymen have been deployed mainly as troops to build bigger and better local churches. A prevailing idea is that if a layman wants to take his religion seriously, he should become a minister. Most laymen tend to look at the church primarily as an institution rather than as a body of people living their faith.

Some creative renewal centers have sprung up to help change this thinking.

One of the oldest is Pendle Hill, started by Quakers in Wallingford, Pa., in 1930. Another, Parishfield Residential Center, was started in 1948 by the Protestant Episcopal Church on a farm near Brighton,

Mich. There are others in the U.S.

Faith and Life Institutes, inspired by the patterns and goals of European institutes and academies, also are providing lay training in several American cities. Others are of the homegrown variety.

The Ecumenical Institute, started in Evanston, Ill., in 1958, is another approach to lay training patterned after successful predecessors in Europe. Partly an outgrowth of the Assembly of the World Council of Churches which met there in 1954, it is sponsored by theological seminaries and has since moved into Chicago. Each year it conducts classes for laymen at centers scattered through the city and suburbs.

Another instrument of church renewal is the Detroit Industrial Mission, started in 1957. Its philosophy is the same as a similar mission in Sheffield, England, but with adaptations to the Detroit situation. It does not try to get people to go to church or to use industry as a platform for evangelism. Rather, its policy from the beginning has been to go to men and women at work, and to build relationships of trust for discussion of life's problems.

Some seminaries and colleges are providing faculty and campus facilities for courses in theology tailored especially for laymen. The seminaries also are waking up to the fact that training young men for the ministry includes orienting them to train, in turn, lay people in their congregations who can carry Christianity out of the church and into the workaday world.

### Competition Ahead?

These experiments in church renewal through a more active laity have been viewed with suspicion or disdain by some denominational leaders. They see in certain of the new programs the dangers of competition, sectarianism, and a tendency to overrate results in what may be only one highly selective area of Christian life and witness. They fear some, particularly religious communities, will disrupt established patterns of church life.

Yet many experiments are going on right in the churches themselves, such as those reported by Robert Raines in *Reshaping the Christian Life* (Harper & Row, \$3). Many

have taken the form of fellowships for study, prayer, vocational dialogue, and lay action.

A Presbyterian church in Rahway, N.J., has a lay academy devoted to the ministry of the laity, operating 10 months of the year with a full-time dean.

At Evansville, Ind., a From Discovery to Decision program enrolls laymen for 13 separate weekday courses, evenings and daytime, each running for two months.

Dr. Kraemer has called laymen the "frozen assets" of the church. Once a layman begins to realize his duty as a Christian, he must prepare for it. This is where the local church comes in, with the pastor having a key training role.

Mr. Raines believes that the seed of mission is waiting to be born in every congregation. His churches have been experimental grounds for small-group training. Two of his laymen invited others to meet for a weekly luncheon to foster better relationships among men in various departments of their plants. He recommends outposts to link city and suburbs, interracially and interdenominationally.

Equipping laymen for work in the world involves an understand-

ing clergy, trained to be the leaders and teachers of laymen. Ministers and laymen need to meet on neutral ground to learn from each other's experience.

### What Lies Ahead?

Will lay centers become significant new structures within the churches? Or will they parallel the congregations, providing services the average church cannot? And what about renewal in the congregations themselves? Will many of them really awaken to the rediscovered understanding of the role of laymen, train them, and send them out to minister—as members of the early Christian church did?

If these questions are to be answered "Yes," it will cost the churches something. The writers of the books I have been reading say the church must learn what kind of world we live in and adapt its task to it, that the church must take a searching look at its own organization and operation. The facts may call for radical reorientation of the way it spends its time, and elimination of many activities.

The church has to get used to the squalor of the cities, and the smell of sweat and waste, to bathtubs in the kitchen, to rats, secondhand clothes, and a million beer cans in the gutters, as lawyer-lay theologian William Stringfellow found during the six years he lived in East Harlem [see *Idolatry in Our Churches*, September, page 14, and Barnabas' review of his book, *My People is the Enemy*, September, page 58]. Each congregation must see whether its parish is a natural community—as few are anymore—or a scattered community. Then it must shape the pattern of its ministry accordingly.

Ministers must see the nature of the layman's role and be willing to take the risk of laymen making some mistakes as they assume responsibility. But laymen must begin to take initiative. They talk with great authority and intelligence about baseball, dietetics, nuclear fission, and space vehicles.

There is no reason why they cannot understand enough theology to help them in the most important job in the world—the ministry of the Christian laity. □

### For More Reading . . .

**The Ministry of the Laity** by Francis O. Ayres (Westminster, \$2.50)

**Bridges to Understanding** by Margaret Frakes (Fortress, \$2.50)

**The Rebirth of the Laity** by Howard Grimes (Abingdon, \$3.50)

**The Church and Its Laity** by Georgia Harkness (Abingdon, \$3.50)

**The Congregation in Mission** by George W. Webber (Abingdon, \$3.50)

**Layman's Church** by J. A. T. Robinson, and others (Lutterworth Press, \$1.45)

**The New Delhi Report**, edited by W. A. Visser 't Hooft (Association Press, \$6.60)

**How the Church Can Minister to the World Without Losing Itself** by Langdon Gilkey (Harper & Row, \$3.75)

**The Layman in Christian History** by Stephen C. Neill and Hans-Ruedi Weber (Westminster, \$7.50)

*She helped me carry out an effective ministry; with her wisdom and energy, she was*

# My Most Inspiring Layman

By SIMON P. MONTGOMERY

ALTHOUGH dedicated laymen have inspired every pastor, it is rare to find one whose light constantly banishes the loneliness of a minister's profession.

Just such a person was Mrs. Nancy Desley of Old Mystic, Conn., who blended the wisdom of her 90-plus years with energy surpassing that of most young people.

She had been a member of Old Mystic Methodist Church exactly 50 years when I was invited to serve as guest preacher one Sunday.

The day was cold and dreary, but Mrs. Desley was at the church early that morning to welcome me. As I approached with some qualms as to what my reception would be, she came forward and said, "You are Mr. Montgomery, and we are very happy to have you." And she stood by me as surprised worshippers came to church.

Surprised—because they did not expect the preacher to be a Negro. Not giving anyone a chance to question his feelings, Mrs. Desley greeted each with a smile and, "Mr. Montgomery has come to us as a child of God. Let us welcome him in the name of Christ."

Only God knows what those words meant to me on that sunless day when the members' spirits might not have been so warm.

After the service, Mrs. Desley said, "That was a wonderful sermon. You are the man we need in this church. We should not be concerned about color, but we should be concerned with doing the will of God. As chairman of the pastoral relationships committee, I will ask the district superintendent to appoint you as our pastor."

Turning to the members who stood nearby, she asked, "Do you agree that he is a wonderful speaker

and appears to be a man of God?" The reply was in the affirmative.

Mrs. Desley helped me carry out an effective ministry. In memorable visits to the parsonage, she delineated the parish problems and the characteristics of the people. Her evaluations were honest, without a hint of gossip.

Through her I met every member within a short time after assuming my ministry. Accompanying me on the initial visits, she offered guiding comments as we approached a home: "These are wonderful people, but for some reason they have fallen out of the fold. Let us pray

about it; maybe God will reach them through us."

In another instance it was, "These wonderful people are very active, but they have had a great deal of trouble in the past. Probably our prayers would help to reassure them of God's love."

Sometimes she said: "This family has been giving feeble excuses for years, but all God's children are valuable." Even such people would respond.

Few were left untouched by her high Christian character. Children loved her without restraint, and adults throughout the community

*"The day was cold and dreary, but Mrs. Desley was at the church early that morning to welcome me. We are very happy to have you," she said. She stood by me as surprised worshippers came to church."*



eagerly sought her visits and respected her opinions.

Mrs. Desley made a mental note each Sunday of those who were not in church, and that same day contacted the absenteers.

At the conclusion of a sermon, she could tell if I was disappointed and always would offer an encouraging word. "Mr. Montgomery, you are not happy with your sermon today, but it has meant much to me. Stop worrying. God can use all honest efforts for his glory, and I'm sure that you have done your best. Just keep a-going—you'll feel better next Sunday."

**T**HIS busy lady kept me abreast of all the important activity within the parish and the community—a baby to be born, a death, illness, other troubles. With her understanding of each home situation, she was able to advise me on the best manner of approach.

When I failed to draw the Golden Rule Class and the United Workers into the Woman's Society of Christian Service, it was Mrs. Desley who bridged the rift. I had encouraged a few women to organize the WSCS, hoping that the other organizations would join, but I ended up with three organizations drifting farther and farther apart. Mrs. Desley led the United Workers into the WSCS and then encouraged the Golden Rule Class to follow.

The struggling church had paid very little into World Service, concentrating its scanty income on its own needs. I failed to convince the members of the importance of sharing our Christian teaching by supporting missions. Discouraged, I was alone in my office pondering the problem when the telephone rang and I heard a gentle voice saying, "Mr. Montgomery, I've been praying about this matter and God has given me an idea."

Despite a bad cold, Mrs. Desley trudged through the snow to consult with me. After a time she said, "We'll call a meeting. We'll conduct a devotional service and then sit quietly for 10 minutes asking everyone to listen for God's voice. Then we'll open up the discussion."

The silence brought such an as-

surance of God's presence that the period was extended much longer than 10 minutes. A few enlightened officials began the discussion by explaining our obligations. Then one member bluntly told why he felt our church could do no more than it already was doing. Many applauded him, and increased World Service giving seemed about doomed. Then the saintly old lady took the floor.

She stressed these points: We should contribute to promote God's kingdom; we have no choice if we consider ourselves loyal Methodists; our pastor is trying to help us to grow.

The room was as quiet as a midnight sleigh ride. Finally a man arose and said, "For many years I did not understand this program. Mrs. Desley has been trying to explain it to me, but I refused to listen. Tonight she has accomplished her task. Let us pay the World Service." Then the modest old saint arose again, "Friends, let us pray. God has spoken to us this night. Give no credit to me—I am not worthy of credit. I just keep a-going, trusting him."

Her unwavering trust in God was my mainstay through many trials. The church's meager income was a constant worry. The parsonage, unused for years while student pastors served the church, had been made livable for my family. However, it still badly needed a new furnace, and I shared with many members the doubt that such an expenditure was possible.

**A**GAIN, encouragement came from Mrs. Desley, who stopped at the parsonage one afternoon to tell me how the church was going to acquire the down payment on the furnace. "But what about the rest of the money?" I asked. "The budget is already out of balance."

She replied, "We'll just keep a-going and trust the Lord." She aroused so much interest that 50 percent of the needed cash was raised almost immediately. The furnace was installed before winter.

My comfort was shaken several weeks later when the treasurer announced at an official board meeting that we were running a \$2,000

deficit and the anticipated income for the remainder of the church year would cover only half of that amount. This aroused great concern among the board members. Then Mrs. Desley spoke up:

"The question of the furnace has been settled. The question before us is the unpaid bills. They can be paid if all of us will realize that we are God's stewards and that our Father will not let us down if we trust in him. Let us pray, serve, give sacrificially, and let us keep a-going."

Her words gave all of us the assurance we needed. Ideas for paying the bills were suggested and put into action. The actions brought results, the bills were paid, and the books balanced.

Other money problems arose. Not only did the parsonage need repairs but the church needed renovation. However, the cost was too great to be borne by the few members. Suddenly, volunteers whom we did not know offered to renovate the church if the members would buy the materials. Many of these volunteers were engineers at a nearby boat concern.

I welcomed their generous offer, but some of the trustees were suspicious of the motives of these outsiders. One trustee asked a volunteer just why the men wanted to help us. The latter replied, "We were inspired by the friendly lady who always says, 'Let us keep a-going.'"

Not only did she inspire these men, but she kept the church women at work tying quilts to earn money. On days when the parish house was too cold and the women would have postponed the quilting bee, this little old lady would urge, "The church needs the money. We need the fellowship. Come on, come on, you know we must keep a-going." And they did.

Although she has since joined the elect, Mrs. Desley's inspiration continues to buoy me up in my work in another community.

I saw her one day tying quilts when she had a very bad cold, and I asked her, "Why do you keep on working after giving all of these years of service?" She said, "The Lord needs me."

I needed her, too. □



# Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

ONE OF THE things a newly elected bishop hears is that from that moment on he will never preach another bad sermon and he will probably never hear the truth. This means, of course, that the office protects a man from honest criticism, and it sometimes builds a barrier between him and simple, open relationships.

Only a fool would believe that the mere election to an office would improve a man's preaching, and I was given grace enough to know that as I had preached some poor sermons before I was elected, I would preach some poor ones after I was elected. I suppose, however, people are more anxious to believe the sermon is good if the preacher holds some high church office than if he is their own pastor.

I suspect this same principle holds true for a writer. If a man writes a successful book, everyone expects such books from him every time he publishes. Unfortunately, this is not always the case. In a few instances, a man has had only one good book in him. Even for the man who is more than a one-shot hunter, there is always the possibility that he will not be up to the standard every time. Sometimes the critics jump on him as if he deliberately had betrayed them. This is as unfair as to think that every clock ought to strike twelve with every effort.

I was thinking about this the other day when I read **THE SPIRE**, by William Golding (*Harcourt, Brace & World*, \$3.95). William Golding, of course, means *The Lord of the Flies*. Somewhat slow in catching on, this book became a modern classic and was made into a movie. Mr. Golding was announced not primarily as the author of *The Spire* but as the author of *The Lord of the Flies*.

I read his new book with great expectation, perhaps an unfair point of view. I wanted it to be as interesting as his first book, but it was not. I am not sure what I would be saying about it if it had been written by anyone except an established author.

I am doing the best I can to think of it in itself.

*The Spire* manages to do one thing very well, and that is to establish a mood or an atmosphere. After one has read a few pages, he begins to feel that he is actually present with the dean in his attempt to get a mighty spire raised against very great odds. This I think is a sign of good writing; but in this case the atmosphere becomes very wearisome, and I longed for some change of pace. There is hardly any in this book. Even the different moods of the dean himself fail either to lift or depress the reader as much as novels usually do.

The dean is a man with a magnificent obsession, which he is sure had been given to him by God. The building of the spire becomes the whole point of his life, and its success will guarantee that he has not lived in vain. In the pursuit of this task, he forgets, ignores, and destroys personal relationships. Men and women are no longer significant to him—except as they can serve the final purpose of erecting the spire.

Yet in spite of this ruthlessness, there is a good quality in the man. One sees in him the fanatics of every generation who count no cost too high to achieve their goal. No man is to be despised who will play his part in their scheme, and no man is to be admired who stands in the way. Here is single-mindedness carried to its extreme, and sometimes I caught the echoes of all the true believers of our time who have dedicated themselves to achieve some party goal. There is the same sign of the fanatic in our hero, which is to say he loses all sense of proportion. One can only be grateful that he is fundamentally a good man aiming at a good purpose, for his dedication is like the unstoppable movement of a glacier.

*The Spire* is an exceptional artistic achievement, but I am not sure it has the breadth and variety to make it another contemporary classic.

**ACCIDENT**, by Elizabeth Janeway (*Harper & Row*, \$5.95), is a much

more enjoyable book. A spoiled boy whose speeding car goes over a bank and cripples his friend forms the center of the story. What effect did this have on the boy himself, the friend with a broken body, the friend's fiancée and parents? What happens to the father of this young driver, and the mother? From this main event, our author examines the lives which were affected by it.

This is a fast-moving and very competent job. The plot moves from one figure to another. Each portrait is somewhat an end in itself for the moment and, at the same time, so interrelated that we can never doubt they are all people caught in the same web. The characterization is excellent, and these people all come alive. Nobody is all-hero or all-villain, and one has sympathy for the worst and admiration for the best without becoming sentimental. If I were not concerned about whether the author is a genius and wanted simply to read a good novel, I would take this one over the first one I mentioned. That is because I prefer the landscape with sunshine and shadow rather than only a somber gray.

Just to show you how little you ought to trust reviewers, I saw a notice in the *Saturday Review* which made me think I wanted to read **ONE FAT ENGLISHMAN**, by Kingsley Amis (*Harcourt, Brace & World*, \$3.95). All I can say is that *One Fat Englishman* is one fat mess. Waste no time on it: send the \$3.95 to your church for World Service.

As I sign off, I must mention **WHAT WAS BUGGING OL' PHARAOH?** by Charles M. Schulz (*Warner Press*, \$1). This was mentioned by my colleague Barnabas, but I take the liberty of calling it to your attention once more. If you want to be carried back to your MYF days or, if you are as old as I am, to your Epworth League days, get this book. Now having started with Mr. Golding's *Spire* and ended with Mr. Schulz's *Pharaoh*, I bid you adieu. □

# Looks at NEW Books

NOT FOR children is *Christian Primer* (Doubleday, \$2.95) in which religion columnist Louis Cassels gives adult answers to basic questions about the Christian faith.

The book came into being as a result of a discussion Cassels once led in a church (not Methodist) on the Eastern seaboard. It was a sophisticated community, and the group was comprised of unusually intelligent people, several of them with advanced degrees in science or the humanities. But while they knew a great deal about almost any subject from abstract art to zoology, they were conspicuously uninformed about Christian doctrine. Pondering this and the hundreds of questions he receives in the mail, Cassels came to the conclusion that many people who are active in church life are uncertain about the real meaning of the Christian faith.

Do not let the word primer in the book's title confuse you. Cassels writes simply, readably, understandably, but the thinking behind his discussion is profound and persuasive. Long-time church members and new converts will find it equally helpful.

Endorsing Children's Book Week last year, President John F. Kennedy

*Salish Indians wrapped their babies' heads to flatten them and were called "Flatheads." The picture of this wood carving in The Art of the North American Indian was made by Carmelo G. Guadagno at the Museum of the American Indian.*

wrote: "Reading is the key that unlocks the record of human progress and opens the door to the wisdom of the ages. The love of good books, acquired in childhood, can lead to lifelong opportunities for education and enjoyment."

The Children's Book Council is recalling those words by the late President, who loved to read, in celebration of yet another National Children's Book Week, November 1-7. The slogan this year is "Swing into Books," so if you find your public library or favorite bookstore decorated with posters showing a little girl sitting calmly in a swing that hangs from the legs of a giant magenta flamingo, you will know that it is Children's Book Week and she is reading.

Lots of other children—real children—are reading and discussing what they have read in the Junior Great Books Program. They meet in small groups under the guidance of adults, and are learning to think more clearly and independently, to express themselves more effectively, and to listen more intently. They also are finding out that there may be more than one valid way of interpreting a writer's work, which gives them a new respect for other people's opinions.

Like the adult Great Books pro-

gram, the junior program is sponsored by the Great Books Foundation.

Long before Columbus landed, the Indians of North America were creating dramatic, imaginative works of art. They loved the sky, the seas, the mountains, the forests, and the animals that lived in them; and they used materials they found in nature—wood, sand, seashells, porcupine quills, birch bark.

*The Art of the North American Indian* (Harper & Row, \$3.95) is a strikingly illustrated book for young people in which Shirley Glubok goes from the Plains warrior showing off his exploits on painted buffalo hides to the elaborate double masks of the Northwest Coast Indians, from the lively kachina dolls of the Southwest to the historic wampum belts of Eastern Indians.

Looking at these things, I wondered if those vanished Indians were not more sophisticated in design than our abstract artists of today.

We use the word freedom so glibly and inaccurately, it has become a catchall term for anything we happen to be in favor of. But its meaning should be clear in the minds of boys and girls who read May McNeer's concise, graphic biographies of men



and women who have made the word live.

William Penn, Thomas Paine, Elijah Parish Lovejoy, Elizabeth Cady Stanton, Edwin Markham, Marian Anderson, and Albert Einstein are the people about whom she writes in *Give Me Freedom* (Abingdon, \$3). The word portraits are filled out by life-like, and lively, illustrations by Lynd Ward.

Thanksgiving will have a new meaning this year to youngsters around about the third grade who have read *The Coming of the Pilgrims* (Little, Brown, \$3.50). E. Brooks Smith and Robert Meredith have simplified Governor Bradford's first-hand account for young readers.

Older boys and girls will be interested in *Pilgrim Courage* (Little, Brown, \$3.25), which is a less simplified version of the same history, adapted by the same authors. I found Leonard Everett Fisher's illustrations less effective here, but the narrative is absorbing.

"I have written this account that the children may see with what difficulties their fathers wrestled in going through these things in their first beginnings, and how God brought them along notwithstanding all their weaknesses and infirmities," Bradford wrote. In the writing he did a service to today's children as well as to the children of that dangerous time.

*God's Wonderful World* (Augsburg, \$2.50) is a read-aloud book of poetry that takes the preschooler on a delighted tour of nature, home, church, and the seasons. John Travers Moore's verse is filled with the recognition of God's presence and could be memorized easily by small folk.

Some of Melva Mickelson's illustrations are full of motion, others are static and stylized, but all should appeal to the very young.

Paul Gallico's storytelling ability coupled with Jean Dulac's charmingly French illustrations make *The Day the Guinea Pig Talked* (Doubleday, \$3.25) an appealing book for children in the early grades. It is the story of a friendship between a little French girl named Cecile and her pet Jean-Pierre, a very special guinea pig with long, rough fur the color of a rusty frying pan, and golden eyes.

Americans this month are facing one of the most significant political choices they have ever had to make. It is particularly important for Christians to decide firmly what they are for. Merely to be *against* the opposition is not enough.

John C. Bennett, president of Union Theological Seminary in New York,

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sets forth what he believes Christians should stand for in a timely paperback, *When Christians Make Political Decisions* (Association Press, 50¢). They are: a state limited by law and by the existence of institutions within the nation that represent nonpolitical interests; a state committed to the promotion of social justice and welfare for the whole population; and participation in political life by all parts of the population, with no racial or social group deprived of suffrage.

"We cannot separate our Christian faith from political decisions . . ." declares Dr. Bennett. "They . . . do determine the general pattern of life: the possibility of preventing war and of attaining a measure of peace and world order, the possibility of realizing greater justice as between races and economic groups, the possibility of finding a better balance between the freedom and initiative of the person and the organized action of society for the sake of the public welfare."

I had not realized how profoundly church architecture has expressed the history and theological development of the Christian church until I read James F. White's absorbing *Protestant Worship and Church Architecture* (Oxford, \$6).

This is not a book about bricks and mortar, stained glass and stone. Rather, it is an exploration of the reasons why altar, pulpit, font, and other liturgical centers have been treated as they have, why structures have taken the shapes they have, through the nearly 2,000 years of Christendom. The reason the pulpit has been the chief liturgical center in most Protestant churches, he explains, is because preaching is seen as a means by which the power of God is made present in the midst of his people. The sermon becomes a means by which God's saving power is made contemporary to every hearer, and thus has a very sacred function.

Dr. White came up with a definition of worship that was new, and very interesting, to me. He conceives of it as work performed in God's service. That bears some thinking about.

Dr. White, an ordained Methodist minister, is assistant professor of worship at Perkins School of Theology, Southern Methodist University.

For an architect's views on some of the same questions which Dr. White discusses, you will want to read this month's article in the *New Directions* series by Harold E. Wagoner [page 30]. And for color pictures showing the designs of some striking new U.S. Methodist buildings, see *Five Distinctive New Churches* [page 34] and *The Ideas Behind Them* [page 43].

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# Teens Together

By RICHMOND BARBOUR

ARE YOU a person of moods? Most teen-agers are. When you are with your friends having fun, do you feel extra good all over? Do you sometimes get hilarious and do silly, stupid things? Of course. All kids are that way. But also are there times when you are very sad and lonely? Do you occasionally shut yourself in your room, feeling blue? Do you sometimes feel that nothing in life is good?

Every human has emotional cycles. During our teen years the extremes are exaggerated. There is a good reason for this. To be a teen-ager is to be frustrated part of the time. You want complete freedom, but do not get it. You reach for the moon and find it far beyond your grasp. Under the circumstances, you are bound to have low spells. The high periods come as a reaction when things go unusually well.

You can modify the extremes of your moods and improve your disposition. When you feel a low spell coming, get busy. Do not hole up in your room. Go talk with people, or help with the housework, or mow the lawn, or polish the car. If you play an instrument, make some cheerful music. Or put some stimulating records on your hi-fi. Most of the time you can work your way out of the blues without too much difficulty.

When you feel yourself getting overly excited and hilarious, try to relax. Stand back from the group. Lean against the wall and say and do nothing for two or three minutes. Restraine your impulses, and your mood will swing back toward normal. Your judgment will improve, and you will be less apt to make silly mistakes. Good luck!

Q2

*My trouble is jealousy. I'm 16 and go steady with a real nice girl. This is the first time I've been in love. Every time I see her look at another boy I get mad. When she dances with anyone else, I want to punch his face. I'm ashamed of my temper. What is wrong with me? How can I learn to control myself?—S.D.* Probably nothing is seriously wrong. You are in love for the first time. Jealousy is a normal but troublesome emotion. You can control your feelings by practicing self-control. Be sure not to punch any-

one. Force yourself to relax when you get angry. Be patient with your girl. Ask her to help you understand why she has to be polite to other boys. Gradually you will grow less jealous.

Q2

*I am a boy, 16. My father used to teach school, although he is in business now. He believes I should get A grades in my math courses. I try hard, but usually get B. My counselor says a mental test I took showed I am a good B student. He thinks I should not worry about As. I wish he would tell my father that! This year I am studying the new math. My father tries to help me, but he knows only the old math. When he teaches me, I really get mixed up. Then he loses his temper and yells. What can I do?*

—H.H. Start by getting your father to talk with your math teacher. He can help your dad understand some of

the differences between the old and the new math. Nowadays, most high-school students are better off if their parents do not try to help them with math lessons. Math probably has changed more than any other school subject. Ask your father also to talk with your counselor about your grades. Perhaps the counselor can persuade him to relax. B is a good grade. You should not have to apologize for getting them.

Q3

*Daddy says that Mama is not well. She has an awful temper. She jumps on us for nothing at all. When he tries to defend us, she beats him on the chest with her fists and calls him terrible names. Daddy says we should be patient. However, this has been going on for four years. Is there any way to help her?—K.J.* Temper tantrums in an adult are a sign of

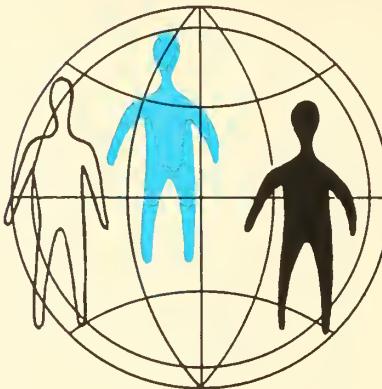


Cartoon by Charles M. Schulz. Copyright, 1964, by Warner Press, Inc.

*"The Gideons put a Bible in every room, don't they, sir? Well my idea is to put a Bible in every glove compartment!"*

## HYMN OF THE MONTH

# All People That on Earth Do Dwell



BECAUSE John Calvin insisted that only the Word of God be sung by his followers (he forbade "man-made" hymns), the tradition of metrical Psalms grew with the Calvinist branch of the Reformation.

Our Hymn of the Month for November, which concludes a year's study of some of the church's greatest congregational music, is among the most perfect of them.

*All People That on Earth Do Dwell* (No. 13 in *The Methodist Hymnal*) is sung to Old Hundredth, the tune heard most frequently in Protestant churches. In Methodism's new hymnal, authorized by the 1964 General Conference, it will appear five times with hymns and graces.

This stately music, however, causes considerable disagreement, primarily over the tempo at which it is sung as a doxology with Bishop Thomas Ken's *Praise God From Whom All Blessings Flow*. Critics describe the equal-note singing used by many as dirgelike.

Hymnologist Alfred B. Haas directs our attention to the music printed with our Hymn of the Month and tells us it is the original from the 1551 Genevan Psalter.

Significantly, it is printed without a time signature. "When we insist on this rhythmic version," he says, "we are asking not for a new way but for a setting 400 years old!"

James T. Lightwood reports in *The Music of the Methodist Hymn-Book* that scholars now generally agree Old Hundredth consists of phrases which were common property in the 16th century and skillfully combined by Louis Bourgeois.

Bourgeois, a Frenchman who was appointed music editor of the Genevan Psalter by Calvin, came to grief while still at work on the book. The Council at Geneva convicted him of altering the melodies of some Psalm tunes without permission and sent him to jail.

"Modern editors, though equally guilty, have escaped that fate," Lightwood observes drily.

Another scholar thinks some phrases from Old Hundredth are based on Gregorian melodies.

There is also some mystery about the authorship of the text, *All People That on Earth Do Dwell*. Acclaimed as a classical version of Psalm 100, these verses now are generally conceded to be the work of the Rev. William Kethe.

Kethe is believed to have been a Scotsman and is thought to have died in 1593. Historians, frustrated by the misty beginning and end of his life, have discovered documentary evidence that, along with many other Calvinists, he was exiled by Queen Mary and spent 1555 to 1559 in Frankfurt and Geneva.

Many of the Psalm versions credited to him have been published, but *All People* is the most widely acclaimed and enduring. In it he took the familiar Psalm 100, which begins *Make a joyful noise to the Lord, all the lands!* and put the major ideas simply and accurately into verses that blend brilliantly with the Old Hundredth music.

Hymnologist Cecil Northcott calls the result "four of the greatest verses of praise in the English language." —CAROL D. MULLER

emotional strain. The strain can come from myriad causes. Have your father arrange for your mother to see a psychiatrist for a diagnosis. Then she should do whatever the psychiatrist suggests to restore her mental health.



*Is sex before engagement or marriage really wrong? We had a discussion at our college church fellowship. Some of my friends argued that it was all right. I disagreed, but what they said upset me. Is this question even debatable?—F.J.* I do not believe that it should be. However, it is being debated on many college campuses. Our basic moral standards come from the Bible. Through the centuries, biblical standards have been tested repeatedly and found to be good. We Christians believe that chastity before marriage is necessary. The Israelites were told in Deuteronomy to stone to death boys and girls who broke the rule. We no longer kill young sinners, but we still feel strongly on the subject. As a counselor, I have tried many times to help young people who have broken the rules to put together the shattered pieces of their lives. Some had unwanted babies. Some had been disgraced publicly and dismissed from school. Some had been kicked out of their homes. They all had great feelings of anxiety and guilt. They regretted their mistakes bitterly. Those who argue in favor of sex before marriage quite often seem to be unaware of the Bible's injunctions against it, and of the bad social consequences which persist to this day. Otherwise they could not talk that way.



*I am a boy, 17, in 12th grade. I used to have fun joking with people. The result is that everyone thinks of me as a clown. When I try to talk seriously at MYF meetings, they just laugh and laugh. I told my girl friend I hope to be a minister. She thought that was very funny. Is there any way to stop being a clown?—I.M.* Eventually your sense of humor may turn out to be a real asset. Meantime, I can see your problem. Talk with your preacher about entering the ministry. He will take you seriously. You will start college next year. This means you will have a fresh start. You will find that the things that make high-school students laugh will not appeal to college students. It will be easier, then, for you to settle down. The rest of this year, work hard at your studies.

Try not to be surprised if your old friends laugh when they should not. It will take them a while to realize that you are growing up.

Q2

*I am a girl, 13. My friends and I have been arguing about car conduct. When we go out with our boyfriends, should we snuggle up close to them? Or should we sit over at the far side of the seat? Should our boyfriends open the car door for us, and close them after we are in? Or would it be better if we opened the doors, and climbed in by ourselves?—D.S.* If you are 13, you should not be dating boys who drive their own cars. Boys who drive must be 16 or 17, and they are too old for you. While a boy is driving, the girl should not snuggle up against him, as though they were lovers. It is bad taste and dangerous. A girl who does that can divert the boy's attention and cause an accident. At the same time, she need not sit against the door. She should sit close enough to the boy to have a feeling of companionship, not of antagonism. The boy should open the car door for the girl, and close it after she enters. Many boys do not do this, but it is a courtesy they ought to show.

Q2

*I am a boy of 15. My barber gives me a special kind of short haircut. To make my hair stay in place, I have to use a lot of grease. This gets me into trouble at school. My first-period teacher ran her hand through my hair and almost screamed. She made me go to the rest room and give myself a shampoo. She happens to be a friend of my mother's. Now my mother will not let me put grease on my hair. Doesn't a boy have any rights?—C.M.* Yes, a boy has many rights. However, before he gets in dutch over them, he should be sure they are worth fighting for. Would it not be simpler to let your hair get a little longer? Then you could use a nongreasy hair cream. Ask your barber about it. He will be glad to help you.

•

So things are not A-OK! Lots of teens have problems like yours. They get answers from Dr. Barbour, whom you can write c/o TOGETHER, Box 423, Park Ridge, Ill. 60068. Tell him what is bothering you.

—EDITORS



*Bishop Nall Answers  
Questions About . . .*



## Your Faith and Your Church

**Is the household of faith limited to Christians?** Christians can learn from Islam much about the majesty of God, and from Hinduism the serenity of spirit, and from Confucianism an intense humanity; but Christianity is not so much commitment to ideas or rules of conduct (even the Golden Rule) as it is dedication to a Person. Our household is bound to Jesus Christ; everything we do, and say, and are revolves around him.

**What is 'koinonia'?** The Greeks had a word for the coming together which we have sometimes named "fellowship." Yet this is far more than friendliness, or congeniality, or togetherness. It is sharing in the suffering of Christ (Philippians 3:10), and participating in the responsibilities of the faithful (Philippians 1:5), and actual communion in the Holy Spirit (2 Corinthians 13:14).

Like so many words that have their vogues, this is popular now. Professor Paul Lehmann does well to point out that *koinonia* does not mean "using one another's toothbrushes." It begins with hearing the Gospel and sharing new life in Christ as members of a community that is divinely called.

**Is America God's chosen land?** In resources, probably; in opportunities, possibly; but hardly in the covenant relationship that Israel had with Jehovah. In a special way, God chose his people and they chose him (Genesis 12:1-3; 17:1-8). Americans have made no such promises of loyalty, or that they will establish a community based on truth, right-dealing, and goodwill (Exodus 19:1-9; 24:1-8).

The agreement God made with the people he chose and called was fully revealed in Jesus Christ, who was wholly devoted to God and his will.

Covenanting presupposes estrangement, distorted relationships, misunderstandings, even rebellion. In other words, there is still hope for America.

**When was the church first 'catholic'?** From the very start, if you stick to the small *c* in *catholic*. Roman Catholic scholars say that the adjective was first applied to the church by St. Ignatius of Antioch, about A.D. 110. Only gradually did it come into use as part of the name.

According to Roman Catholic authorities, the title "Roman" was imposed by the Anglicans in the latter part of the 16th century. Catholics resented it, because they were not ready to accept the idea that there were different branches of the Catholic church, like English, Roman, and Greek.

*"Our lives are question marks," says Bishop T. Otto Nall, former CHRISTIAN ADVOCATE editor and now episcopal administrator of the Minnesota Area. "Only God can give us the real answers." He feels a question often starts a quest and delights in raising questions in his answers. He also welcomes personal inquiries not intended for publication here.*

# OUR NEED FOR Neighborliness

By JACKSON BURNS

Pastor, St. Paul's Methodist Church  
Cedar Rapids, Iowa

*"You shall love your neighbor as yourself."*

—Mark 12:31

WHEN I WAS a boy, my father had a general store in a southern Illinois small town. We sold groceries, yard goods, shoes, men's suits, hardware, furniture, caskets, and almost anything else you could mention. I liked the grocery department best, with its aromas from cracker barrels and pickle barrels, boxes of dried fruit, bacon and cheese, and coffee beans. Many grocery items were sold in bulk in those days, so a person could make out a good meal by dipping discreetly into the boxes and barrels.

I remember most fondly the days when customers and some of the clerks would sit around munching and talking. Everyone knew everyone else, and there was a spirit of democracy in those groups, where the town banker might sit alongside the ne'er-do-well.

However, no matter how nostalgic we may feel about those days, they are gone forever. People are on the move now—from the small town to the city, from the small business to the giant corporation, from leisurely conversation to crisp talk and efficiency, from the small country church to the large city parish. In the process, something has happened to neighborliness. T. S. Eliot put it so well:

*And now you live dispersed on ribbon roads,  
And no man knows or cares who is his neighbour  
Unless his neighbour makes too much disturbance,  
But all dash to and fro in motor cars,  
Familiar with the roads and settled nowhere.<sup>1</sup>*

We must face the fact that nostalgia will not bring back the good old days, and so new patterns of neighborliness must be found to fit the new pattern of

modern life. A neighborliness which came about naturally in earlier days now must be deliberately organized.

Jesus stressed two great commandments: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength" and "You shall love your neighbor as yourself." Thus, for Jesus, *love for God and love for neighbor are linked together at the very heart of Christianity*. It is a false love for God which lets a person forget his neighbor.

Neighborliness in the Christian concept is not shallow. It is a relationship in which we recognize our responsibility to one another because we all are children of the same heavenly Father.

There are many kinds of togetherness. There is the togetherness of a cocktail party, where lonely persons reach out for friendship and reassurance. There is the togetherness of shared hatred or prejudice, when members of a privileged group stand shoulder to shoulder to keep out those whom they consider undesirable. There is the togetherness of shared guilt.

Christian neighborliness is not like any of these. It has its roots in love of God, and we recognize our obligation to our neighbor as part of our obligation to God. The Apostle Paul thought of love as a debt which we owe our neighbor, because our neighbor is God's child and God has done more for us than we could ever repay.

The commandment also implies that *there is a connection between love of self and love for neighbor*. Jesus said, "You shall love your neighbor as yourself."

Some interpret this in a double sense. Saying it means we should love ourselves as well as our neighbors, they interpret this to justify saving ourselves even, on occasion, at the expense of our neighbor. They

argue that the Christian ethic does not demand that we love neighbor *more* than self.

I went to Martin Luther's great commentary on St. Paul's Letter to the Romans (which sparked the Protestant Reformation) for explanation. Luther found two interpretations. One is that we are commanded to love both neighbor and ourselves. The other is that we are to love only our neighbor, and this alone for love's sake. He commented:

"I like this latter interpretation much better, because man on account of the evil corruption of his nature loves himself above all things. So he seeks himself in all things and loves all things on account of himself even when he loves his neighbor and friends. In all things he looks out for himself only."

"By the words 'as thyself' all hypocritical love is ruled out," Luther continued. "Hence, whoever loves his neighbor on account of his money, honor, learning, favor, power, and comfort and would not love him if he would be poor, lowly, ignorant, hateful, submissive and boorish, would manifestly have [only] a hypocritical love. . . . He who loves himself would love himself also if he would be poor, foolish and an absolute 'nobody.'"

So Luther would say that we are not commanded to love ourselves. We do this without being commanded. Jesus would take this for granted. The greater the Christian, the more his love for others exceeds his love for self.

Furthermore, *the essence of love for one's neighbor is practical sympathy.*

When asked, "Who is my neighbor?" Jesus told the parable of the good Samaritan. A neighbor is anyone, no matter who he is, to whom goodwill must go out. When the famed French essayist, Montaigne, was asked to become mayor of Bordeaux, he said flippantly, "I am willing to take the city's affairs on my hands, but not on my heart." The person who truly loves his neighbor as himself will take his affairs to his heart as well as on his hands.

But sympathy must be practical. We must do more than weep a sympathizing tear. George Webber, a minister in New York's East Harlem, tells of a clergyman friend who saw a truck knock down an old man. The clergyman ran to a telephone to call an ambulance. He waited an hour and 37 minutes.

Later, the clergyman decided that a good Samaritan's obligation in East Harlem goes beyond calling ambulances. He also is obligated to try to get better ambulance service for East Harlem. The way to do this was to put pressure on the local political boss and through him on city hall. Yet he could not exert such pressure without actively engaging in politics.

Here we catch a glimpse of how much more complicated it is to be a good neighbor in our complex society than it was in the simple, agrarian society of Palestine. Practical sympathy for our neighbors often impels us to become involved in complex and sometimes very difficult organizational activity.

<sup>1</sup> From *Choruses from The Rock* in Collected Poems 1909-62 by T. S. Eliot. Used by permission of Harcourt, Brace & World, Inc.—Eds.

<sup>2</sup> From *Our Religion and Our Neighbors* by Rabbi Milton G. Miller and Rabbi Sylvan D. Schwartzman. Copyright, 1963, by Union of American Hebrew Congregations. Used by permission.—Eds.

Suppose a white man feels sympathy for a Negro and wants to help him find a decent home. If he is really serious, he finds himself involved in complex social relationships and pressures. He must face angry opposition. He must have power, usually the power of an organized group, to withstand entrenched privilege.

Kyle Haselden, managing editor of *The Christian Century*, has said it is a "historical fact that there has been no significant instance in which the white society motivated by love and mercy has voluntarily relinquished an area of domination over the Negro. On the contrary, every major social advancement made by the Negro has resulted from some kind of legal or social coercion."

Legal and social coercion take more than sympathy. Such coercion takes courage and the willingness to face the angry opposition of the enemies of true neighborliness.

Our world needs old-fashioned neighborliness—the kind many of us remember in our old hometown. Now we live in a world in which everyone is our neighbor. As Christians we are called to be neighbors to mankind. Practical sympathy for our world neigh-

"God does not call us to love  
our neighbor only when he is just  
like us, or vice versa. This  
would hardly be love and is too selfish  
a thought to be ascribed to God.  
Rather the commandment is given because  
my neighbor is different from me,  
and just because he is different I must  
come to see that he is yet like  
me and thus love him."<sup>2</sup>

—Rabbi Eugene B. Borowitz

bors requires a vital interest in national and international affairs.

As the world grows ever smaller and more crowded, we must learn how to incorporate the spirit of true neighborliness, of practical sympathy, into the organizations and institutions of our society without losing the personal touch.

I recall reading about a little girl who became lost in an area of dense vegetation. Hundreds of searchers walked at random through the undergrowth. Finally someone suggested that they join hands and walk abreast in a long line to cover every inch of the terrain. They soon found her, but she was dead. One person expressed the common thought: "Why didn't we join hands sooner?"

This is our problem. How can we learn to join hands together, to love our neighbors as ourselves? □

*Like one out of four ministers who is a supply pastor,  
this New York State Methodist gets satisfaction in knowing . . .*

## His Other Job Is **PREACHING**

ONE SUNDAY last winter, as snow lay heavy under sunny skies, Melvin Dewitt Lavender, approved supply pastor, stood in his pulpit looking into the faces of 70 or 80 members of the Methodist congregation of Rotterdam Junction, in east-central New York State.

A thoughtful and deliberate man, Mr. Lavender announced his text

from the first chapter of James in the New Testament. Then he began his sermon, much as on almost every Sunday since his appointment as the church's pastor in 1958.

"Letters are quite revealing," he began. "I suppose that's the reason they are sometimes tied with ribbon after being read several times.

For they mean something very special to the recipient and must be preserved.

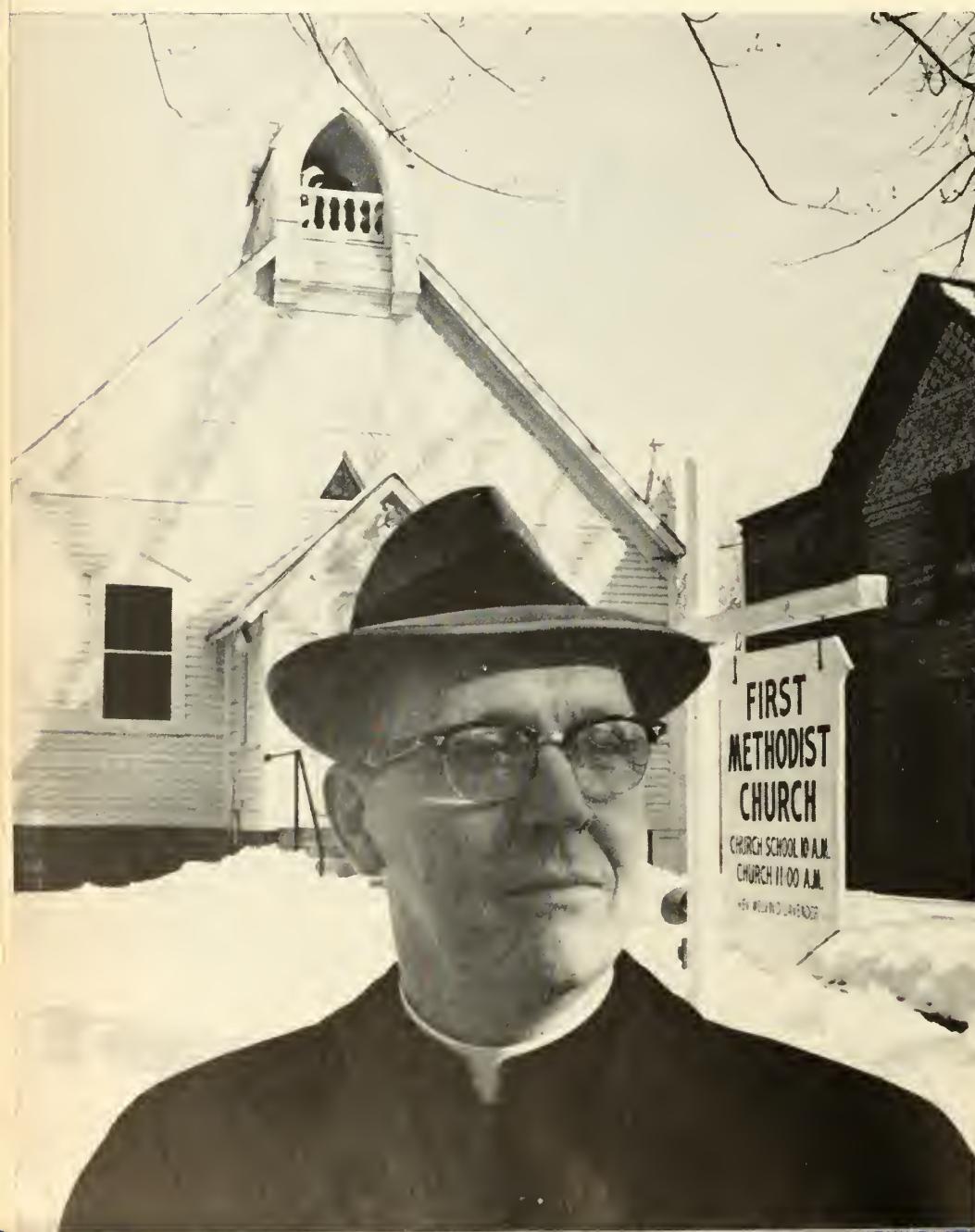
"The letters found in the New Testament meant much to the early Christians. They kept alive contacts among the churches, and they offered the writer an opportunity to freshen the faith of the believers."

A stranger, trudging through the snow on that Sunday to eavesdrop would not have noticed anything special or different about the kind of minister Mr. Lavender is. He wore the black robe, collar, and stole typical of many Methodist preachers in this part of the country; his pulpit presence was fine, his sermon showed careful work of a dedicated, well-educated minister. But if the stranger inquired, he might have been told, "Oh, Mr. Lavender isn't a full-time pastor. He is proprietor of a bookstore in Troy."

As one of more than 6,700 supply pastors appointed to Methodist churches, he occupies an important but seldom understood role, different in many respects from that of regular ministers who serve the majority of Methodism's more than 24,000 charges.

Until five years ago, about one third of all Methodist pastoral charges were being served by supply pastors, roughly half of them on a full-time career basis. About 28 percent were students. Mr. Lavender is in the 15 percent who were serving part time, and another 7 or 8 percent were retired conference members called back into service.

Rotterdam Junction, population 756, is just seven miles above the county seat city of Schenectady,



*In his seven-day workweek,  
Pastor Melvin D. Lavender holds  
Sundays and Wednesdays for the  
church he serves part time.*

along the Mohawk River, in country first settled by the Dutch in 1661. A few houses around there were built in colonial days.

Mr. Lavender is an ordained local elder, which gives him a status in the church that is somewhat anomalous. As an elder, he holds the highest order of the Methodist ministry, but his authority to administer the sacraments of Baptism and the Lord's Supper and to perform marriages holds good only in his appointed charge.

Being an approved supply means Mr. Lavender has been accepted by his annual conference for appointment. This does not guarantee him a church but places him on the approved list. If he is appointed to a church, as he has been each year since 1948, he is expected to attend sessions of the annual conference, where he may speak on any question but has no vote.

Mr. Lavender is a second-generation pastor-businessman. His father started the business in Troy back in 1916, and he also was a pastor.

"They say it sort of runs in the family," he says, "because my great-grandfather over in England ran a grocery store, but he was also a lay preacher of the Anglican Church just outside of town."

Oddly enough, Melvin Lavender as a youngster did not care much for the book business. "I didn't seem to have any interest in it. I had others—sports, 4-H, Scouts." But he purchased the bookstore and gift shop business just before his father's death in 1946. "There was no one to take over the business at the time. Neither my three brothers nor my sister wanted it."

Since then, Mr. Lavender has moved the business to a different location and sold the gift shop, occupying one third of the floor space, to a former employee who still works for him part time. He has one full-time employee. The store was operating successfully in 1948 when The Methodist Church first sought his services as a local preacher, and still is.

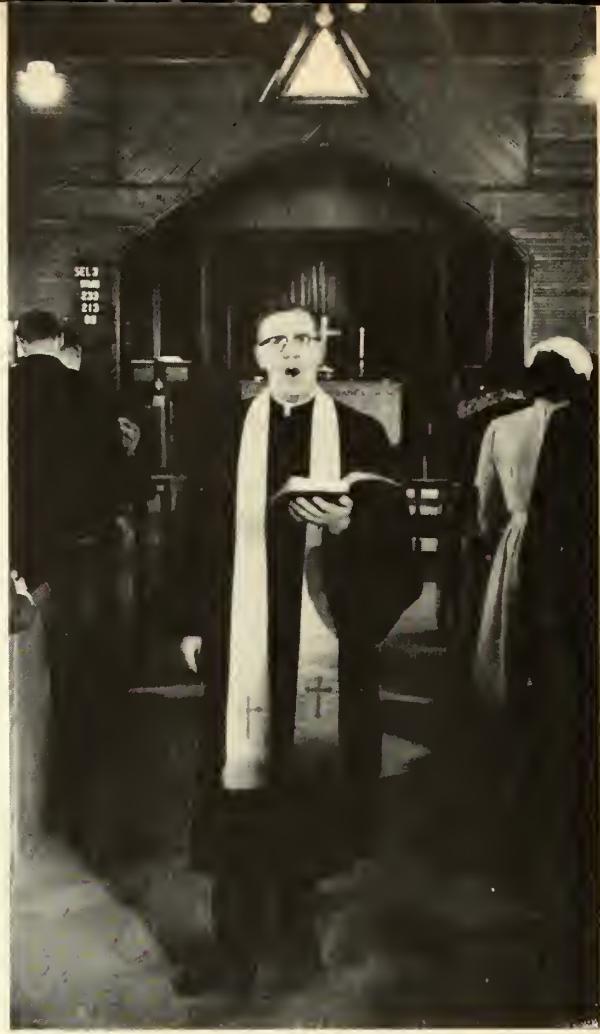
"The district superintendent

*At the bookshop in Troy, which he purchased from his supply pastor-father, Mr. Lavender helps one of his customers.*





*At Sunday breakfast, he discusses a church-school project with Stephen. Later he will drive the 18 miles to conduct services at Rotterdam Junction church.*



*After preaching from his morning's text, the first 18 verses of James, Mr. Lavender leaves the pulpit and the service is concluded.*

*While making hospital calls, the pastor stops just outside the room to greet relatives of a sick church member.*





Back at the church on Sunday evening, he leads members of the junior MYF in a book study.

asked me if I would preach in one of the small churches that needed help at the time," he recalls.

First formal step into Methodist pastoral service is a license to preach, issued by the district conference on recommendation of the quarterly conference of a local church. It must be renewed annually. One requirement is a course of study prescribed by the *Discipline*.

Mr. Lavender graduated from Union College in Schenectady, N.Y., after majoring in languages and literature. From there, he went to Albany State Teachers College for a master's degree in education.

Though he is typical in many ways, Supply Pastor Lavender's educational background is not. A recent study showed nearly 88 percent of all supply men are high-school graduates, but just under half have college degrees. The proportion of regular ministers with degrees is 94 percent.

While many approved supplies have done some work in theological seminary, less than 14 percent have



Before leaving the church to return home—he must be at the bookstore early the next morning—Mr. Lavender stops to discuss the church's summer camping program with an MYFer. As a young man, the supply pastor was active in the Epworth League.



*"This is my wife, Donna. She helps me by keeping the books up to date, by making the stencils, and by mimeographing church bulletins."*

degrees. Unlike Mr. Lavender, who has his master's, only 5 percent of approved supplies have graduate degrees.

But when he began as a local preacher, Mr. Lavender's education for the pastorate still was not complete. He attended classes at supply pastors schools for at least six years. At such a school on the campus of Green Mountain College in Vermont in 1950, he met the girl who three months later became his wife. She was a music major there and waited on tables for the pastors.

In four summers he completed the course of study for supplies at Boston University School of Theology which led to ordination as a deacon in 1956 and an elder in 1958, the two orders of the Methodist ministry. This does not make him a member of a conference. Age and educational background also are qualifying factors for conference membership.

Methodism always has encouraged self-education. Mr. Lavender reads mostly at night and spends time browsing among the 60,000 books stocked in his store.

Asked why he took up his other job as preacher, he says: "It really is a wonderful challenge to try to influence other people. And you deepen your own thinking as you begin to formulate ideas and opinions—about God, about your life, and what you want to do with your life—and try to convey this to other people."

Just out of college in 1940 and still intending to go into teaching, Melvin Lavender found no openings. So he turned to business. Two years were spent as a buyer of hardware and farm implements for a department store in Albany. Then he became a purchasing agent for a valve manufacturing company in Troy. During World War II, he spent six months with a company making harnesses for airplane electrical equipment and props. One year he taught Latin at Russell Sage College.

He considers all this experience a valuable asset for his pastoral ministry: "I would say all the training I received as a teacher was helpful. And my contacts in business also were helpful in under-

*Rare moment in a seven-day workweek: Relaxation with his two sons, Stephen and Larry.*



standing problems of other people."

Mr. Lavender is like many others who come out of the business or professional world after age 30 or 35 to enter a full-time or part-time supply ministry. While there are no official figures on the number of supply pastors who work part-time at other jobs, most recent information is in a survey of the Central Jurisdiction made by the National Division of the Methodist Board of Missions.

Largest numbers of supplies who work at nonchurch jobs to supplement their meager incomes are among the Negro pastors. The survey showed that 40 percent of those queried in the Central Jurisdiction are moonlighting for the very compelling reason that 42 percent of these men receive between \$1,000 and \$2,000 in salary from their churches.

Pastor Lavender gets \$2,800 a year salary and \$800 for expenses, but no parsonage. This is about average for approved supplies. Over 66 percent are in the under-\$4,000 bracket, compared with 6 percent of full-connection pastors.

Although there are no figures available on extra jobs of white ministers, a more typical pattern for them seems to be wives working while they serve as supply pastors.

Mr. Lavender thinks many supply pastors have as much ability as regular full-time ministers. "They have gone into it, not as a profession, but because this is what they want to do. They do it from the heart. Many of them are better qualified to handle the situation of a pastor than a young man who goes to college and directly to seminary without a background of real contact with people. They are more mature, they have more experience, and they are able to counsel better with a great many.

"Methodism is helping, through the conference course of study, to make it possible for a man—maybe 35 or older—who suddenly has found, well, there's more to life than just making money.

"There's a witness he can bring, in business and in the church; and with opportunities the church offers, he has a chance to do both. I feel that I'm called to preach just as much as I was called to run a



*"Most of my reading is done at night. Once in a while I do some during the day. But of course all the good books which I have in the store are available to me, and so I can get much from them."*

bookstore or teach in the public schools."

The 70-year-old church at Rotterdam Junction is small (179 members) and rural. It moved 62 years ago from a lot adjacent to Mabie House (one of the first homes built along the Mohawk River) to its present site. New pews, installed in 1963, seat 100 people.

Meanwhile, Pastor Lavender and his family have moved to Clifton Knolls, near Troy.

On Sundays, Mrs. Lavender is organist-choir director at the Shenendehowa Methodist Church near Clifton Park. Mr. Lavender and their three children drive to Rotterdam Junction, where the youngsters attend church school and stay over for worship. In the afternoon, 13-year-old Carol rides with her father back to church as he does Sunday calling and stays over for MYF.

Mr. Lavender's seven-day work-week includes five days at the store

with Wednesdays as well as Sundays devoted to the church. He makes 18 or 20 calls a week and is always available for funerals, marriages, or for emergencies. "I don't marry a couple unless I counsel with them for two or three hours," he points out.

For nearly 20 years, supply pastors increasingly were stepping into the gap created by shortages in ministerial ranks of Methodism until 1959 when the need for them began to level off. Even now, one out of every four pastors is an accepted supply.

As a group they have been second choice, though not necessarily second-rate. Men like Mr. Lavender are wondering if The Methodist Church intends to keep open this live option for the ministry to men who, for financial or other reasons, cannot go into the full-time ministry. Meanwhile, the church owes these lay preachers a great debt of gratitude.

—NEWMAN CRYER



# Letters

## A Vote for School Prayers

CHARLES A. SAYRE, *Pastor*  
*First Methodist Church*  
*Asbury Park, N.J.*

Practices which have been part of our way of life for nearly 200 years are under fire. These include devotional exercises in public schools [see *Behind the School Prayer Debate*, by W. Astor Kirk, September, page 13], tax exemption for churches, and government-supported chaplaincy services.

The attack comes from the followers of the theory of pluralism, which, they say, reflects reality in American life today. This attractive theory believes in "live and let live." All men have a right to differing views, and under pluralism this right is absolute.

The church must recognize a grave challenge. Pluralism is mounting the strongest possible attack upon the Christian conviction that there is "no other name under heaven."

The fatal defect in pluralism is that it asks for peace among religions at the expense of any real cultural foundation. Indeed, it denies the common ground of Western civilization—the supreme concept that the foundation of church and state alike lies in a divinely given moral order. St. Paul put in place the cornerstone of all subsequent Christian civil understanding in Romans 13:1. "There is no authority except from God, and those that exist have been instituted by God."

Century by century, the church has insisted that the state is subject to God and the moral law. It must either serve that law or be resisted. Anglo-Saxon jurisprudence rests on that foundation, and it is that system of law, that public philosophy, which gave birth to our American Constitution. Thus, for the Supreme Court to outlaw devotional recognition of God in our public schools cuts at the roots of the very Constitution it is charged to interpret.

This is the meaning of government in the Western tradition. It is grounded in the will of God. Every political institution, every public school must respect God as God, and respect him devotionally. If not, we have bought "peace" among ourselves at the expense of the ancient birthright. We have failed to recognize God as architect and ruler of earth in our time.

There are some accommodations the

church can make. But it can no more today than in New Testament times accommodate itself to pluralism.

## Gospel Message Missed

WILLIAM C. FRUEHAN  
*Scranton, Pa.*

I respect the right of W. Astor Kirk to express his opinion, but I strongly object, on spiritual grounds, to the contents of his article.

As I understand Mr. Kirk, he has deviated from the true missionary Gospel message set forth by Paul and followed by John Wesley, that of bringing Christ as Savior to everyone. If we were to follow what Mr. Kirk prescribes, we would be content to accept the fact that others do not know the Lord and are not saved. I can accept and adjust to the fact that the U.S. is not a Christian nation, but as a Christian, I am not content. I must work to change it.

## 'Our Nation Is Christian'

MRS. CARLETON DANIELS  
*Islington, Mass.*

Our nation certainly is a Christian nation, Mr. Kirk notwithstanding. Our laws are Christian; our school system was founded by Christian churches; our nation observes the Christian holidays.

Because our Christian nation has opened the way for all sorts of religions to find a haven here, this does not mean that we have become a non-Christian or an unchristian nation. By far the huge majority of our people either are affiliated with a Christian church or are nominally Christian.

Mr. Kirk evidently is one of those people so enamored of being broad-minded and helping the minorities that he forgets there is a large majority that has rights, too.

## Amendment Protects Rights

MRS. BARBARA RYAN  
*St. Petersburg, Fla.*

It is beyond my comprehension how a Methodist leader like W. Astor Kirk could conceive such a viewpoint. Any person or group, including the Supreme Court, who advocates the omission of prayer and Bible-reading in our public schools is certainly against God, the Bible, and the Christian religion. The

Becker Amendment merely seeks to protect our rights. How else are we going to build a stronger Christian world but through early Christian training in the church, at home, and school?

It is not surprising that many, with heavy hearts, are leaving the churches because of the liberal stand that they are taking.

## Kirk Grasped Essential Fact

STEPHEN R. PARR, *Pastor*  
*Coopers Plains, N.Y.*

W. Astor Kirk is one of the few persons writing for a popular church publication who have grasped the fact that our society is a plural one, and that the Christian church must stop passing off her responsibilities on others.

We have had enough superficial religiosity oozing out of many secular institutions, and too many pious platitudes said within the church. Perhaps now the church will take seriously her responsibilities in Christian education and begin to grapple with the meaning of the Christian faith. Let's hope the emotionalism dies down soon so we can get to work.

## Praises 'Prophetic Inclination'

ROY A. REED, JR., *Asst. Professor*  
*Methodist Theological School in Ohio*  
*Delaware, Ohio*

Thank you for *What General Conference Didn't Do* [August, page 13]. I have read no better general critique of the conference; you hit the nail right on the head! Many Methodists are blind to just these issues you raise, and I hope your editorial will have some effect upon the general church.

Thank you also for the statements of overseas Methodist leaders [see *U.S. Methodism: 4 Views From Overseas*, August, page 14]. They amplified your editorial.

Frankly, I was not a little surprised to see this editorial in *TOGETHER*. May I be so bold as to encourage this prophetic inclination.

## She Misses Dr. Smith

MRS. BROOKE BRADY  
*Birdsboro, Pa.*

Dr. Roy L. Smith's *Little Lessons in Spiritual Efficiency* were an inspiration to find near the front of *TOGETHER*. Please find someone to continue this same type of article.

If you feel you must have controversial articles like the ones published so far in *Viewpoint*, they should not be the first which come to the reader's attention. It makes one feel like putting the magazine aside to be picked up later—and that time might never arrive.

The spiritual uplift received from Dr. Smith's articles gave one an incentive to continue reading.

## Film Compared to Cover

RICHARD P. HALL  
Elizabeth, N.J.

I have just seen the film, *Parable*, in the Protestant-Orthodox Center at the New York World's Fair and, although Methodists are not directly responsible, I am surprised there has been no mention of it in *TOGETHER*. It seems to me that *Parable* is worthy of comparison to your controversial March cover showing the sculpture *Fabric of Human Involvement*. Both might be accused of the same sins: they are "ugly," or "sacrilegious," or "not religious enough."

*Parable* caused such bitter controversy that it was threatened with expulsion from the fair, even though it was generally praised by critics. This would have been tragic, even as it would be a tragedy if you should ban all such works of art as *Fabric of Human Involvement* from future issues of *TOGETHER*.

I hope you will use your fine magazine to help readers understand that art like that on your March cover is far from unreligious but magnificently religious in illustrating the interinvolvement of all humanity more graphically than any objective painting ever could. And help them to appreciate a film like *Parable* which tells the story of Christ in the contemporary, down-to-earth image of a circus clown. This is the kind of allegory or parable used by our Lord himself.

## Ascension of Jesus Denied

RICHARD C. CHAMBERS, Pastor  
Ellerslie, Md.

Bishop Nall's statement in his August column [*Your Faith and Your Church*, page 64] that Jesus moved "not from the ground to the clouds" is a categorical denial of the Ascension. I refer you to Acts 1:9-11 and the *Methodist Discipline*, Article of Religion No. III.

On the other hand, Dr. Richmond Barbour's answers to teens [page 62] in this issue were incisive and forthright. *TOGETHER* remains truly a quality home magazine.

## Not Just 'Relationships'

MRS. THOMAS L. FUNK  
Madison, N.J.

As the wife of a theological student, I strongly disagree with the letter of Rebecca Rumery ['Relationships, Not Careers,' August, page 69]. I believe that being a wife and mother is truly a satisfying and rewarding career, not just "relationships," as she puts it.

I am appalled at the number of young women who feel they must lock outside the home for "satisfaction." I must work now, but I look forward to the day when I can become a full-time

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## 'Amen' for Robert Gardner

MRS. ALLAN GOSNER  
Oregon, Wis.

My sincere "amen" and congratulations to Judge Robert Gardner for his article, *Let's Leave the Kids Alone!* [August, page 32]. He has said what I have been saying and feeling for many years.

It is refreshing to have someone speak on this side of the "family time" problem because whenever I have stated this opinion, I usually have been made to feel wrong even for having the desire to keep the family all home together often.

We enjoy **TOGETHER** all the time. It is one of the few magazines I read completely.

## Seeks Early Issues

TALMADGE F. McNABB, Chaplain  
Fort Knox, Ky.

We have found **TOGETHER** of tremendous help in our army chapel program, and would like to complete our files for permanent binding and reference use. Could anyone help us locate copies from 1959 back? I should be glad to hear from anyone who can help at P.O. Box M, Fort Knox, Ky.

## A Penciled Sentence

MRS. CARL CHRISTENSON  
Waco, Texas

It is an inspiration to read Bishop Kennedy's *Browsing in Fiction*, especially in the August issue [page 52]. It is a habit of mine to pencil-mark ideas and thoughts I am reading, and I have just marked this one by Bishop Kennedy: "Finally, let no one say that, when a man moves over into the political realm, he has entered a place where the Christian faith cannot follow."

I approve!

## Six Different Meanings

HELEN SPAFFORD  
Pontiac, Ill.

In the August issue, Mrs. S. A. Taylor wrote, "Jesus not only drank wine but made it." [See *Answer in the Bible?* page 68.] But the Greek word *oinos*, translated "wine" in John 2:1-11, has six different meanings: the fresh grape, raisins, thick grape syrup, grape jam, fresh grape juice, and fermented grape juice.

In Habakkuk 2:15 and Proverbs 23:31, the Bible warns against drinking fermented wine. Would God warn against alcoholic drinks and then allow his Son to be the maker of fermented wine? How can any sensible person

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believe that Christ made an intoxicating drink which causes men to sin? The very idea is blasphemy.

**Danger in Swim Masks**

MRS. GEORGE WERNER  
Hagerstown, Ind.

After seeing the picture of Dave Ackerson wearing a swim mask in *Where the White Water Runs* [August, page 37], I wish to share with young swimmers and those responsible for them an incident which happened in our community this year. We lost a fine young citizen who was described by his instructors as a strong swimmer. His death in a local pool was blamed on the swim mask he was wearing.

The coroner said that because a swimmer wearing a mask can see and exhale but cannot inhale fresh oxygen, he extends himself and does not know when he needs fresh air. Instead he breathes his own carbon dioxide which acts as an anesthetic, causing confusion and finally death.

Our community is alert now; but it would be of some comfort to us who have been saddened by one such incident, if education and precaution could prevent a similar accident elsewhere.

**CAMERA CLIQUE**

After Sundown. Our pictures of St. Stephen Church, Mesquite, Texas, [see pages 38, 39 of 5 Distinctive New Churches] were made at a most dramatic time of day—at sundown. That is the hour when the West still glimmers with some shafts of light and, as Whittier wrote, "The silence of eternity [seems] to fall on the world."

Our exterior pictures of the church were made with a Rolleiflex on high-speed Ektachrome at an exposure of 1/2 second and a lens opening of f/4. The yellow incandescent lights overpower the daylight, and the gray walls appear blue—both a bonus for shooting in the sun's departing light.

Many photographers overlook this time of day because hand-held exposures are not practical. But with a tripod and exposure meter as your only accessories, you can achieve unusual effects. Why not try it in photographing your own home church one of these late fall or early winter afternoons? Whereas a noon sun encases doorways and window frames in dark shadows or tinges bricks with yellow, a setting sun can make the colors in your slide come alive.

If you want to try for such effects, wait until the sun has gone down, then start taking frequent meter readings. When the available artificial light is more intense than the fading daylight, begin your experimenting. You will get interesting results so long as there is light in the sky.

Here are picture credits for this issue:

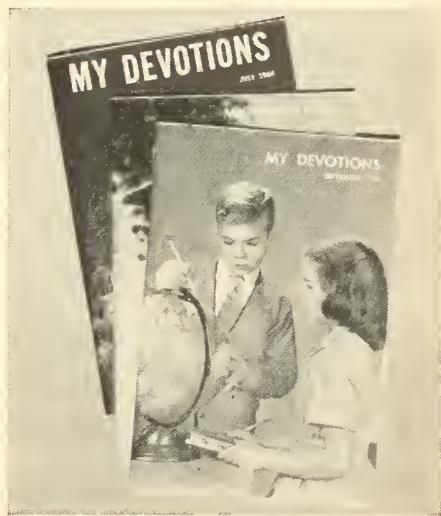
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# The Perfect Day

By ALAN CLIBURN

IT WAS a perfect Saturday for something.

The sunny autumn morning was warm in the middle and frisky at the edges. Trees up and down the street fairly shouted in reds and yellows and golden browns.

Next door, Mr. Jones and Jimmy were already in their yard—playing generals marching an army of leaves toward a burning castle in the gutter.

Jeff Caldwell picked up the paper

from the porch and breathed deeply. He couldn't let such a perfect day go by without doing something special. But just what was special?

"Mom, what's something special I can do today?" he asked at the breakfast table.

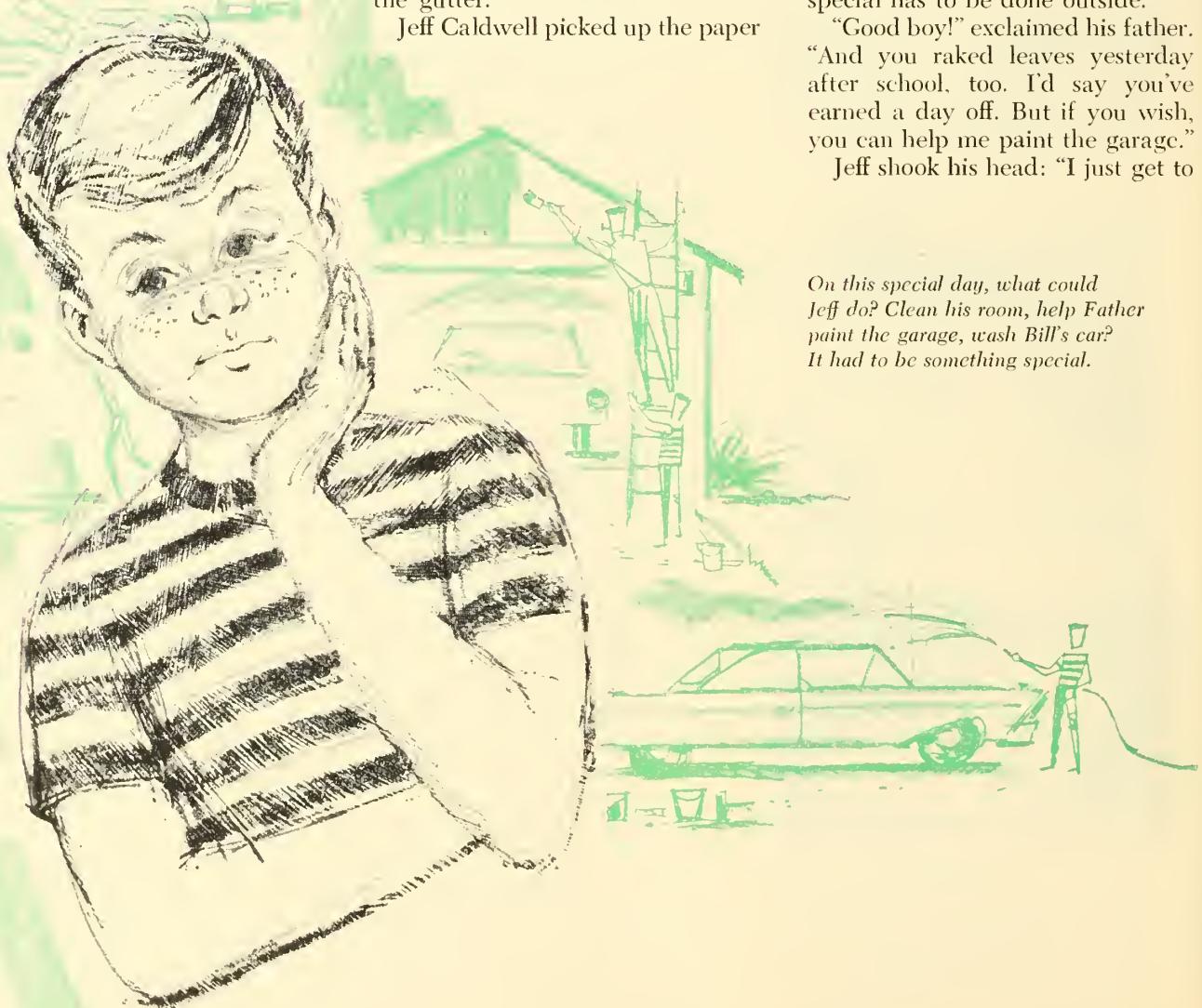
"You could clean your room," she told him.

"I did that last evening," he said proudly. "Besides, this something special has to be done outside."

"Good boy!" exclaimed his father. "And you raked leaves yesterday after school, too. I'd say you've earned a day off. But if you wish, you can help me paint the garage."

Jeff shook his head: "I just get to

*On this special day, what could Jeff do? Clean his room, help Father paint the garage, wash Bill's car? It had to be something special.*



hold the ladder, and that's not special."

His father laughed.

"How about washing my car?" asked his brother, Bill, with a twinkle in his eye. Jeff grinned.

"You got me to do that day before yesterday. It can't be that dirty."

"I know," suggested his older sister, Carol. "You can run down to the drugstore and get me a magazine to read after I clean the house." Jeff shook his head.

"I might, but you always say I get the wrong one."

Jeff excused himself, put on his jacket, and walked out into the perfect day.

Some of his buddies were playing football in the school yard close by. He knew from their shouts that they were enjoying this perfect day. Yet he could play with them any day. Today he had to do something special. But what was it?

Then Jeff noticed the old Willard house down the street. The shades were drawn, and the house looked sad. He didn't know the new people who had just moved in, but how could they be gloomy on such a perfect day as this one!

Of course, Jeff thought, with the shades down they can't see how perfect it is! He trotted over and punched the doorbell. Even it sounded gloomy as it echoed through the house. Then he heard someone coming and he smiled. Now they would find out what a perfect day it was.

"Yes?" asked the woman who answered. She didn't look happy. Her head was bound in a bandanna, and she had a mop in her hand.

"My name is Jeff Caldwell, and I live down the street, and I thought you might like to know that it's a perfect day today." The lady looked puzzled.

"Perfect day?" she repeated. "For what?"

"For anything," declared Jeff with a big smile. "See how the sun is shining, and look at all the trees. With your shades down you can't see the perfect day, so I thought I'd tell you." The woman smiled then, and she didn't look so tired.

"You're right, Jeff," she agreed. "It is a lovely day—just perfect. I've been so busy inside I didn't stop to notice. Thank you. I'll let the perfect day in." As Jeff started

down the walk, he saw her putting up the shades, and they waved to each other.

Maybe other people don't know what a perfect day it is, Jeff thought. Perhaps I should tell them. So all morning Jeff looked for houses where people might not know what a perfect day it was. He was surprised that so many people didn't know. Finally he went home.

"Did you find something special to do?" asked his mother as she looked up from washing the wood-work. Jeff nodded.

"I was telling people what kind of day this is." His mother stopped in surprise.

"And what kind of day is it?" Jeff's mouth popped open. He had been so busy telling everyone else that he had forgotten to tell his own family!

"Why, it's a perfect day!" he exclaimed. He took his mother by the hand and led her outside. "See?"

"It certainly is," Mrs. Caldwell agreed. "I didn't even notice."

Then Jeff went to find his father, brother, and sister. It was about time they found out, too. □

## Thanksgiving Place Mats

A THANKSGIVING place mat at each place at the breakfast table will help your family start Thanksgiving Day in a thankful mood.

For a special touch, surprise each person with a mat made especially for him or her.

### Mats Made of Paper

Earlier, ask each member of your family what his or her favorite prayer of thanksgiving is, or perhaps a favorite Bible verse.

Then paste together lengthwise two pieces of light colored construction paper for each mat. Across the paper, in contrasting crayon, print the prayer or verse. Next, paste or draw pictures on the mat that help illustrate the thought in that prayer or verse, and sign your name down in one corner.

After you have said grace on Thanksgiving morning, each person may read the prayer or verse at his place.

—RUTH BARON

### Mats Made of Cloth

If you wish to make more permanent place mats, let your mother in on the secret, and ask her to get you some plain colored material or unbleached muslin, enough to make a 12 by 18 inch place mat for each member of your family.

Have her help you cut the material into the proper number of mats. If you can sew, finish the edge of each mat with a narrow hem, or ravel the edges to make a half-inch fringe.

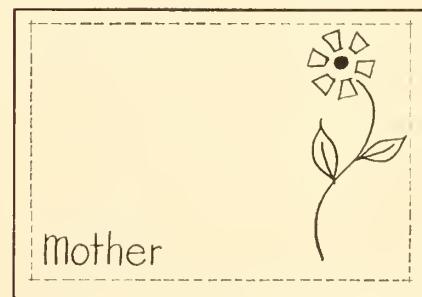
Embroider a design for each per-

son, which you have first drawn on a piece of paper, or color the cloth with crayon, making sure you stretch the material tight, or it will bunch up.

To make the crayon design permanent, place the mat between two pieces of waxed paper and iron with a very hot iron. (Mother had better do this for you.)

Below are some suggestions for designs you can use. But these are only a start. Try a lot of them, remembering to design each one especially for some person in your family. Keep them simple. Then choose the best design, and do your best work on it.

—VERA CHANNELS





Is thy heart right, as  
my heart is with thine?  
Dost thou love and serve  
God? It is enough, I give  
thee the right hand  
of fellowship.  
—JOHN WESLEY (1703-1791)

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# After-Hour Jottings

Over that hill, up that side road . . . almost anywhere you travel across the nation, you find the plain, white country churches still standing, not as monuments but as milestones. Take any route off the beaten path—asphalt, gravel, or dirt—and you come upon them unexpectedly, at some crossroads, in some grove of ancient trees, on some hillside. In Methodism's march across the land, the little clapboard churches with the bell-less belfries, the shattered windows, and creaking steps served their day and their time. Those who rest under crumbling headstones in the adjacent cemetery were baptized there; they worshiped there; they married there; and a man who knew them well in life came to eulogize them in death. Once, perhaps, the site was that of a camp meeting, log cabin church, or church-school.

Church architecture in America, from the beginning, has symbolized the needs and resources of the times. The little country church—raised by farmer-carpenters who could use the adz, the saw, the level, and the hammer—lives in the memory of many who worshiped there before America became a land of urban sprawl, plastic, steel, and prefabricated concrete. With engineering, architectural, and financial resources at hand, church architecture today is making radical new departures in concept and design. This month TOGETHER explores these new trends in picture and story [pages 30-46] with **Harold E. Wagoner**, a noted church architect, and Managing Editor **Paige Carlin**.

The five distinctive new churches in this month's eight-page color section are representative of many designed for the 1960s—and beyond. Some of these

edifices are breathtakingly beautiful, or breathtakingly strange—but who can say in what manner of church Methodists of the year A.D. 2000 will kneel to pray?

Significantly, Methodism's itinerant system has taken all but one of the pastors who planned and helped build the five churches on pages 35-42. The **Rev. William K. McElvane** remains as pastor of St. Stephen Church at Mesquite, Texas [see cover]. The others have moved on, some no doubt to plan and build other distinctive new churches in their new charges. But the little, white, country church is not dead. Many are finding new life. Where buggies and farm wagons once clustered, shiny new automobiles park on Sunday mornings. The little churches are reminders that Methodism was a camp ground, a log cabin, and a country circuit before it became a colorful new edifice of symbolism in steel, stone, and stained glass.

**Sidelights abound** . . . in almost every article or pictorial which finds print in this or any other magazine. It did not seem appropriate to mention in *The Bishop's Players* [page 18] some of the trials and tribulations encountered by the group as it traveled through a Midwestern winter in an unheated school bus. Once, after scrubbing the floor of the bus in a Wisconsin town, they found it transformed into a skating rink. . . . **James J. Cox** of Decatur, Ga., author of *Where Are Their Manners?* [page 22] has published scores of articles, mostly on travel and camping, but he'll never forget the morning he awoke on his camp cot and gazed with lazy delight at the peaceful scenery. "Then a sound assailed my ears," he says. "It was ominous, and it came from under my cot. I looked down . . . and leaped straight out of the cot. I was in a bed of rattlesnakes! We left the campsite and my cot—behind!"

—YOUR EDITORS

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# You are invited to portray WORK

FOR photographers participating in TOGETHER's ninth color Photo Invitational, the field is as wide as the work-a-day world, as high as the sky, and as deep as the deepest mine.

When the first man fashioned the first tool, he meant to *work* with it. In other words, he intended to refashion to some degree the world he found about him. Since then, man has been a worker, the only animal with the divine inspiration to be creative, to live in one world while building another.

Across history, man's work has ranged from that of the first primitive farmer, who scratched the earth with a stick, to that of the electronics engineer at work before a giant computer. Today there are stevedores on the docks, threshers in the fields, draftsmen at the boards, and people on the assembly lines. Any one might provide just the picture we're looking for!

## HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain why it was inspired, where, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1965.
5. Original slides bought and all reproduction rights become TOGETHER's property. (For their files, photographers will receive duplicates of slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but TOGETHER cannot be responsible for slides lost or damaged.



*At work: Perhaps this scene would have stopped you, too.*

## Take a Look Around...

YES, everywhere you look, the world is at work. Your pictures most certainly will involve people, alone or in groups, but beyond that the choice of subjects is up to you. Out with your color film, let your imagination play with the Invitational's theme—*work*. Pose your shots or make them candid. Then follow the rules at left. We'll pay \$25 for each 35-mm slide used, \$35 for the larger sizes. But get busy!

Send to Photo Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068



Methodists at Elk Grove Village, near Chicago, rented this century-old farm home, moving to it from another temporary location in a school building. Lutherans also worshiped here while their new church was being built.

*In Sprawling Suburbia...*

## TEMPORARY

AS NEIGHBORHOODS change, as the U.S. population increases, and as booming cities burgeon into new suburban areas, mission-minded church groups follow as best they can with temporary structures to meet immediate needs. Congregations have moved into old farmhouses, deserted pool halls, and vacant stores. Adapted to new environments and utilizing modern building methods, church buildings have become portable, demountable, and expandable.

Usually a portable church remains for a year or two until a permanent building is constructed, then is moved to another site to serve a new congregation. At Lubbock, Texas, for example, a small, wooden barracks, owned by the Methodist district commission on church location, has been known successively as Oakwood Methodist Church, Agape Methodist Church, and St. Matthew Methodist Church.

In other localities, expandable house trailers are being used at sites where new Methodist congregations are being established. "We find this to be a modern answer to a modern problem," says the Rev. William Youngblood, pastor of Northglenn Methodist Church in a Denver suburb, who held his first services there in a temporary house trailer.

In San Diego, Calif., before North Clairemont Methodist Church erected a permanent structure, the congregation worshiped in a unique A-frame, demountable church which later was moved and reassembled at the site of the San Carlos Methodist Church, north of La Mesa. More elaborate and serviceable than most temporary structures, San Diego's demountable church cost \$14,000 to build, and as much as \$4,000 to move.

A portable chapel used for several years in the San



# CHURCHES

Antonio, Texas, area is a modification of portable classroom buildings used by school districts. The chapel, 23 feet wide by 63 feet long, will seat about 150 worshipers. Dr. Ted L. Richardson, superintendent of the San Antonio District, says the portable building is being used to enable the San Antonio Methodist Mission Board "more effectively to establish new churches in the suburban areas where often we are attempting to open work before there is any other place for services to be held."

Just as the first Methodists in pioneer America improvised to meet the religious needs of people on the frontier, so the church today is using the best means at hand to carry its Gospel "where the people are." □



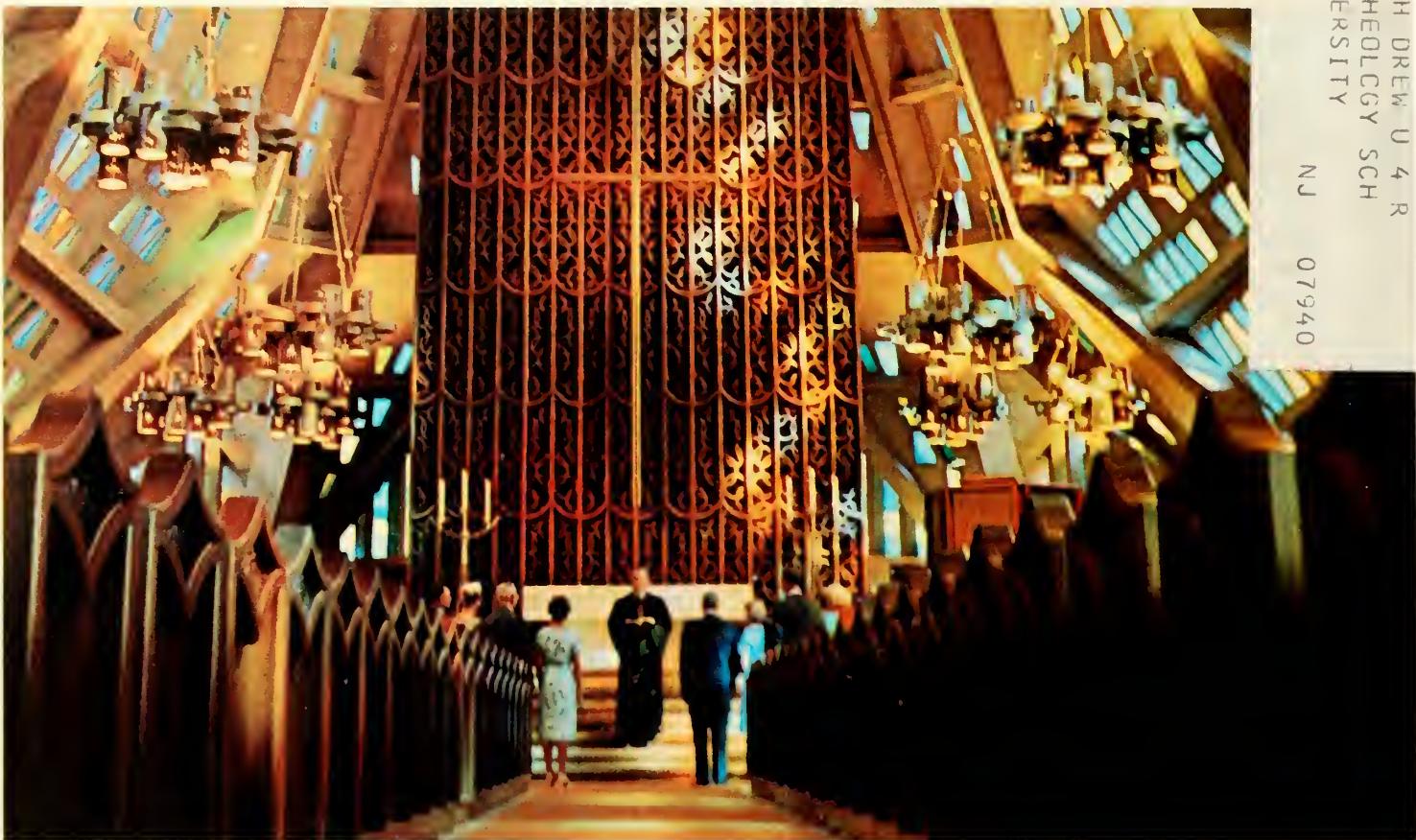
*In a Denver suburb, this expandable trailer served Methodists of Northglenn. The structure readily can be divided into five classrooms.*



*San Diego's A-frame, demountable church, having served its purpose, awaits removal to another site (above). The series of pictures at left show workmen unbolting the interior fixtures, side and end-wall panels, and large roof sections. Note the large crane handling the roof sections. In the last picture, the A-frame church has arrived for reassembling at the new San Carlos site.*



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